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THE  
SACRED CLASSICS

Defended *and* Illustrated.

The SECOND and LAST VOLUME.

IN THREE PARTS.

CONTAINING,

- I. A farther Demonstration of the Propriety, Purity, and sound Eloquence of the Language of the NEW TESTAMENT Writers.
- II. An Account of the *wrong Division of Chapters and Verses*, and *faulty Translations* of the DIVINE BOOK, which weaken its Reasonings, and spoil its Eloquence and Native Beauties.
- III. A DISCOURSE on the VARIOUS READINGS of the NEW TESTAMENT.

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With a PREFACE.

Wherein is shewn the *Necessity and Usefulness* of a NEW VERSION of the SACRED BOOKS.

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By the late Reverend and Learned

A. BLACKWALL, A. M.

Author of the FIRST VOLUME.

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To which is annex'd, A very Copious INDEX.

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L O N D O N :

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MDCCXXXVII.








# General PREFACE

TO THIS

## SECOND VOLUME.

T length I present the world with the *Second Volume* of the *Sacred Classics*, finish'd not without very great labours and pains, tho' accompany'd with pleasure; as from the nature of the subject, so from the hopes of further clearing it; and that these labours wou'd not be altogether disagreeable, or unedifying to the good reader.

1. The *first discourse* is an addition of some select instances and observations

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that prove the purity of the New Testament style, the emphasis of its expressions, and grandeur of its sentiments to be equal, often superior, to the best foreign writers.

This I thought proper, further to defend and illustrate our much attack'd, but invincible, and most glorious cause, against the vain pretences and accusations of solecisms, barbarisms, and other roughly-sounding words, that signify nothing but the ignorance, inattention, or impiety of those who lay such a senseless and odious charge on the inspired writers.

Here we have sometimes repeated what has been advanc'd in the *first volume*; but have given fresh and further proof to the subject, by new passages, and parallel places out of the choicest authors of *Greece*.

As to *Hebraisms*, it ought not, it cannot be deny'd, that there are considerable numbers in the evangelists and apostles: The reason of which has  
been

been given in the *first volume*; where, I hope, it is prov'd not only that there was a necessity for their use in the phraseology of the Christian canon; but that they are agreeable to the *concord* and *government* of that noble language; and add new *treasures*, *strength*, and *ornament* to it.

The learned *Pasor*, who by his sacred grammar and lexicons on the New Testament has deserv'd very well of all the lovers of these divine studies, has truly and justly put down *Hebraisms* as a new and noble dialect in the *Greek Testament*.

He has judiciously rejected the vain and pernicious fancy of false grammar and solecistical language; and ingenuously owns, that many of the *Hebraisms* he mentions, are likewise sound and pure *Grecisms*, tho' not so often used by the best authors in that most noble language.



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I give his own words: *Quamvis vero etiam similes syntaxes apud Græcos occurrant, &c.* [1].

*Quamvis vero apud profanos crebro legatur hæc syntaxis, in Novo tamen Testamento (latiori significatu) Hebraïsmum esse statuimus* [2].

Of all his instances in that long chapter of the *Hebrew* dialect, from page 688 to page 697, I am satisfy'd there are not two, but what are familiar to the best writers in the *Greek* language. Most of 'em are taken notice of and clear'd in the *first* volume. I add two that have not been directly mention'd, or answer'd there.

One of the instances is ξηρα̃ for the *dry ground*, used by the *Greek* translators of the *Hebrew* Bible; and after them by an inspir'd evangelist: which is no difficulty, several substantives being often understood in the writers in all tongues. 'Tis parallel'd in that passage in the prince of *Greek* poetry,

[1] *Pafor. Gram. Sac. Græc.* p. 692, 689.

[2] *Ibid.* p. 696. n. 114.

Ἐπὶ τραφεὶν τε καὶ ὕγην [3].

2. Another produc'd by the learned professor afore-mention'd is *ωδὴ γελία παρηγείλαμεν*, and *ἐπιθυμία ἐπεθύμησα*, in the polite *St. Luke*. We have numerous parallel expressions in the best *Greek* authors. Take one out of the great *Plato*; which will, I believe, be sufficient:

Ἡ δὲ φύγη φεύγει [4].

I add likewise two passages parallel to two proverbs in the sacred authors. The first is very much like that proverbial form of speech used by our blessed Saviour, which we have touch'd on before [5].

The passage is out of *Laertius*, in the life of *Antisthenes*; *Ὁνειδίζομεν ὅτι ποτὲ ἐπὶ τοῖς ποιητοῖς συγγίνεσθαι, καὶ οὐ*

[3] Hom. II. ξ. 308.

[4] Plat. *Epinomis*, p. 974. lin. 13, &c. Tom. 2. edit. Hen. Steph.

[5] St. Matt. ix. 12.



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ἰατροί, φησι, μετὰ τῷ ἀοιδενόντων εἰσιν,  
ἀλλ' ἔτι οὐδέ τι τοῖσι.

That expression of loving and valuing a friend and very dear person above or equal to one's own eyes, is beautiful and moving, and used by the most elegant and polite classic writers. *Megara*, in that sweet poet *Moschus*, says of *Hercules*,

Τὸν μὲν ἐγὼ τίεσκον ἴσον φάεαςιν ἐμοῖσι [6].

*Quæ te tanquam oculos amet*, is in *Plautus*. *Quem plus illa oculis suis amabat*, in *Catullus*. *Dii me, pater, omnes oderint, ni magis te, quam oculos nunc amo meos*, in *Terence* [7].

*St. Paul* (*Gal. iv. 15.*) who had all the endearments of address, was master of the strongest reasoning, and all the genuine powers of persuasion, there raises this form of expression to the utmost tenderness and eloquence, uses it to the wisest and most advantageous

[6] *Idyll. iv. 9.*

[7] *Plaut. Mil. [iv, 1, 37. Catull. iii. ver. 5. Ter. Adolph. iv. 5, 67.*

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purposes and uses. I set down the words, with some great beauties in the preceding verse, to which this is connected; and believe that in the natural eloquence of the tender and persuasive style, nothing can be more endearing, more prudent, more suited to the great apostle's charitable and blessed design:

Ὡς ἄγγελον Θεῶν ἐδίδξατέ με, ὡς Χριστὸν Ἰησοῦν μαρτυρῶ ᾧ ὑμεῖν, ὅτι, εἰ δυνατὸν, τὰς ὀρθολογίας ὑμῶν ἐξορύξαντες αὐτὴν ἐδώκατέ μοι.

And to what end and design is all this engaging address, all these endearing applications? That by so obligingly reminding these Christians of their primitive faith, and fervent zeal for the pure Gospel, and great regard to the person of their teacher, the great apostle, he might rekindle their former zeal, and engage 'em to desert their deceivers, and renew their affection to their faithful pastor and bishop, in order to their edification and happy establishment upon the foundation of



the ancient pure faith, from which they began to deviate, and degenerate into *Judaism*.

By praising 'em for what they had been, he shews 'em, in the most engaging manner, what they ought *ever* to be. And such a prudent and charitable method of arguing and addressing must be prevalent on all persons of common sense and modesty, that had a regard to their faith in Christ, and well-grounded hopes of salvation thro' his precious and meritorious sufferings and intercession. I shall only mention one or two passages out of our heavenly book, that are emphatical and grand, above any comparison with uninspir'd writers.

*St. Chrysostom* with his usual beauties of good sense, and bright language, properly and admirably adapted to his subject, explains that passage wherein *St. Paul* most divinely shews how high the Christian life is placed above the spirit and ways of this world, in these words:

words : ὡς ἡμεῖς ἀπὸ τῆ νῦν ἐδέξα-  
 ῖδαμεν κατὰ σάρκα· εἰ δὲ ἢ ἐγνώκαμεν  
 κατὰ σάρκα Χριστὸν, ἀλλὰ νῦν ἐκ ἑτι-  
 γινώσκουμεν [8].

Some of the commentators in the  
*Great Critics*, and *Pole's Abridgment*,  
 excellently explain it; but I shall not  
 transcribe their observations, but sa-  
 tisfy myself, as I hope I shall do my  
 reader, with that judicious and just  
 explication and paraphrase of a pious  
 and very learned writer on the apostle's  
 words [9]:

“ He that feels the *force* and spirit  
 “ of these words, can hardly bear any  
 “ human interpretation of them :  
 “ Henceforth, *says he*, that is, since  
 “ the death and resurrection of Christ,  
 “ the state of Christianity is become  
 “ so glorious a state, that we don't  
 “ even consider Christ himself as in  
 “ the flesh upon earth; but as a God  
 “ of glory in heaven.

[8] 2 Cor. v. 16.

[9] Mr. Law's *Serious Call to a devout and holy Life*,  
 p. 318, 319.



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“ We know and consider ourselves  
“ not as men in the flesh ; but as  
“ fellow-members of a new society,  
“ that are to have all our hearts, our  
“ tempers, and conversation in *heaven*. ”

That solemn, awful warning of the great apostle, *Ephes.* iv. 30. is (if one may so say) a tremendous expression of infinite condescension and goodness. If we consider the person of whom it is spoke, the infinite honour he does us, and the privileges he procures for mankind, we must rejoice, and esteem ourselves extremely happy in such a divine friend and benefactor. And won't our neglect of his grace and favours, our contempt of his counsels, directions, and intercessions for us, be repented with just and severe displeasure? Will not the greatness and dignity of the person, and immenseness of charity and goodness to us, terribly aggravate our folly, in turning his grace into wantonness, our monstrous ingratitude  
and

and villainy, if we abuse and neglect such mercy, and do despight to such a benevolent and most charitable Being? 'Tis inexpressibly excessive stupidity, enormous guilt, to neglect or affront such a glorious benefactor, to forfeit those everlasting preferments, that immense bliss, which we can never obtain without his directions, his powerful influences, and divine operations upon our minds. If we trample under foot the blood of the Son of God the Mediator, and grieve and slight the Eternal Spirit, the great and supreme Minister in the mediatorial kingdom, we can have no interest in the merits of our Saviour, cannot be seal'd to the day of redemption, nor have any claim or title to the resurrection of the just, because we are incurably sottish, and incapable of mercy, by monstrously slighting and despising such infinitely gracious offers of mercy, so great a salvation; which the divine writers elegantly and emphatically call in the grand original, *ωλεστον, η̃ υ̃περβαλλοντα ωλεστον*





πλῆστον τὸ χεῖριθ, πλῆστον τὸ χρησ-  
τηριθ, πλῆστον τὸ δόξης τὸ κληρονομίας  
αὐτῷ, ἀνεξιχνίαστον πλῆστον τῷ Χεῖριθ [1].

2. As to the wrong division of the sacred writings into chapters and verses, I have but one or two observations to add to those in the discourse itself.

The third, fourth, and fifth chapters of the second epistle to the *Corinthians* intirely relate to the subject, and ought not to have been separated by a formal division, as they are in all our books and translations; but to have been laid together, that the connexion of the matter, the strength of the argument, the dependence and harmony of the several parts of the discourse, and the noble beauty and propriety of the language, might fully and clearly appear.

Many verses conclude with λέγων and λέγουσα, which is the same blunder

[1] Vide Heb. x. 29. Ephes. i. 7. — ii. 7. — i. 18. — iii. 8. Rom. ii. 4. Videat curiosus lector S. Chrysostom. in locos.

in the divider, and blemish to the sacred book, as λέγων ending a chapter in St. *Luke's* history of the *Acts of the holy Apostles* [2].

The 25th and 26th verses in the same divine book, *chap.* xv. the 42d and 43d of *chap.* ii. of his Gospel, *chap.* xviii. ver. 4, 5. ought respectively to be united, because they are torn from one another by unnatural violence, and standing single contain no affirmation, yield no sense, and therefore afford no pleasure or instruction, and so are of no use.

In short, the ill-contriv'd and awkward divisions in our printed books interrupt and break the sacred style: They equally blemish and deform single sentences, and mangle small periods and sections, and break off and spoil the force and connexion of larger sections, or assemblage and union of several periods call'd chapters.

[2] S. Luke i. 24, 26, 27. — xviii. 1, 2.



Innumerable instances might be made of faulty translations of the divine original; which either weaken its sense, or debase and tarnish the beauty of its language. I add no more: only give the reader a short account of the celebrated editions of the Vulgate out of *Hody, Leusden, &c.* and some circumstances relating to them; which will make my short account of that affair more full and complete, and nor, as I hope, be disagreeable to the reader.

The *Latin* vulgate Bible was declar'd authentic, and canoniz'd by the council of *Trent*, *A. D.* 1546; Pope *Sixtus Quintus* corrected it with his own hand. *Clement VIII.* seeing numerous faults, and palpable disagreements with the *Hebrew* in his edition, corrected many of 'em. But often, when *Sixtus* had justly turn'd and expressed the original, *Clemens* in his edition has depraved and corrupted the sound reading. It may here be observed, that in general the version of  
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*Clement, A. D. 1592*, is much more correct than that of *Sixtus, A. D. 1590*.

*Isidorus Clarius Brixianus* is said to have found out and corrected 8000 faults in the vulgate version. *Lucas Brugenfis* has made a large collection of several errors in these books, so over-magnify'd by some weak persons and bigots in the *Romish* communion. Even the great and judicious Cardinal *Bellarmino*, the glory of the church in which he was an illustrious prelate, and of the age in which he liv'd, in a letter to *Lucas Brugenfis*, dated from *Capua, Decemb. 6. 1603*, has these very remarkable words: "*Scias velim*  
"*Biblia vulgata non esse a nobis accu-*  
"*ratissime castigata; multa enim de*  
"*industria justis de causis præterivi-*  
"*mus; quæ correctione indigere vide-*  
"*bantur.*"

The reader will, I hope, observe, that whenever I disapprove the translation of any author, or propose one  
of



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of my own, I make no bold arbitrary conjectures, nor presume to strain and torture the sacred text, in order to force it to favour a peculiar, and otherwise unsupported fancy: which every man conversant in these studies finds to be too common with shallow critics, and conceited philologers [3], that are vainly fond of being esteem'd more sagacious than the rest of mankind, and happy discoverers of new notions. This is such licentiousness and insolence, that no true and sound scholar and critic, no sober sincere Christian dare or can be guilty of.

Such liberties taken in the old *Greek* and *Latin* classics, wou'd strip *them* of their chief beauties; enfeeble their vigorous sense; and deprive their readers of that great pleasure and advantage, which may be reap'd from the perusal of them in their original purity and perfection. Ought then such unjust and profane liberties to be taken in

[3] D. Leusden. *Philolog. Hebræo-mixtus*, p. 3, 6, 7.

books of divine authority? which will be a pleasure to us as long as we shall have any being; on which our most joyful hopes, our expectation of *immortal preferments* and eternal salvation depend?

A friend propos'd to me a guess of his, that *that* noble passage in St. John's Gospel, Καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνεται, ἢ ἡ σκοτία αὐτὸ ἐκ κατέλαβεν, might with greater advantage be render'd, *And the darkness could not obstruct, or restrain, or quell it*; that is, no opposition would finally prevail against the everlasting Gospel of our Lord and Saviour; but it shou'd triumph over the prejudices and malice of the *Jews*; the conceit and vanity of the *Greeks*; the fierceness and stupidity of the *Barbarians*; and the persecutions and cruelties of *all*.

'Tis very true, that *καταλαμβάνω* is scarce to be found any where else, but in the evangelist, in the sense our present translation seems to give it; *The darkness*

the



*ness* comprehended it not. And that this word is us'd in the signification first nam'd in two of the first-rate writers of Greece:

Ἄψ δ' ὅκνῳ ποτὶ χεῖλα ἐλάμβανε  
μῦθον ἰόντα: *He check'd or strain'd his*  
*words that were upon his lips.* Ἐνέσχε  
ᾧ ἐς φροντίδα — πρὶν μεγάλης γενέας  
τῆς Πέρσας, καταλαβεῖν αὐτῶν ἀυξανομένην  
τὴ δύναμιν: *To stop and restrain their*  
*growing power* [4].

But tho' καταλαμβάνω is very rarely used in the sense of *comprehendo*, *deprehendo*, yet it seems here to be more natural and adapted to the situation and order it has in the evangelical history, that the prejudices of the *Jews* wou'd not suffer 'em to acknowledge, know, and adore that divine person, the *Messias*, because of his mean appearance in deep humiliation, without force of arms, attendance of great generals and courtiers, and the usual grandeur and pomp in such cases.

[4]. Theoc. Id. κς. 65. Herod. i. p. 17.

The *Jews* might have known better, if they had studied their own prophets, who are very large and plain in their descriptions of the humility and sufferings of the *Messias*. And so might the *Gentiles*, if they had read and consider'd their own greatest philosophers, particularly their divine and most celebrated *Plato*; who, as we have observ'd before, is to a wonder full and clear upon this important point. And 'tis plain, that the very reason which induced *Jews* and *Gentiles* to reject this divine teacher and Saviour of mankind, his mean appearance and crucifixion; and illiterateness of his apostles, after such a doctrine, and such preachers had gone into the world with miraculous success, was the grand and just motive, why, after, they believ'd his Gospel to be the revelation of God, and Jesus his authentic messenger and most glorious and true Son.

A



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A new translation can give no offence to people of sound judgment and consideration; because every body conversant in these, and unprejudiced, must acknowledge, that there was less occasion to change the old version into the present, than to change the present into a new one. Any scholar that compares them will find that the old one, tho' amended by this that we now use, in several places, is yet equal to it in very many, and superior in a considerable number.

3. A new translation wou'd, at a convenient distance, be follow'd with a comment and exposition of the sacred book, wherein the judicious and able interpreters wou'd, by the help of all sorts of learning, prove the propriety and beauty of the phrase and language, wou'd shew their emphasis from their allusions to ancient history and customs; wou'd clear the connexion and just consequences of their reasonings, explain

plain the divine original, and defend their own alterations of former versions.

To the advantages we have shew'd before, which wou'd arise from such a noble, instructive, and entertaining work, we shall now add a few more, far from being small or inconsiderable. Such an accurate and admirable translation, proved and supported by sound criticism, wou'd quash and silence most of the objections of pert and profane cavillers; which chiefly proceed from their want of penetration and discernment of the connexion of the argument, and their ignorance of the manner and phrase of the divine writers. It wou'd likewise remove the scruples of many pious and conscientious Christians.

Wou'd it be ever the worse, if *κεῖμα* in *St. Paul* in relation to the unworthy and profane receivers of the holy sacrament of our Saviour's body and blood, was render'd *judgment* or *punishment*,



nishment, instead of damnation? Or if ἀμαρτάνω in that famous place of St. Paul [5], was not render'd barely, *if any one sin*, but shou'd be heighten'd and distinguish'd by this, or some such like addition, *if any man willfully* commit this *sin* (before describ'd with all the awfulness and terror of strong eloquence) that is, a final and malicious forsaking the communion and religious assemblies of Christians; a total apostasy from Christ, which is naturally attended with a furious hostility against the cause deserted, and the author of the religion once embraced, but without reason forsaken; and with the blindest madness, and most blasphemous rage afterward vilify'd, curs'd, and oppos'd by treacherous and spiteful renegadoes.

Such a work resolv'd on, and vigorously carried on by any one church, wou'd soon engage the imitation of

[5] Vide Heb. xi. 25, 26, 27, 28, 29, 30. Mr. Kettlewell's Help to worthy Communicating, Part iii. ch. i. p. 402, 403. Book v. ch. v. p. 275, 276, &c.

most

most of the rest, and wou'd produce a happy agreement and uniformity amongst them, and consequently mutual charity, and Christian endearment, and *so* wou'd give strength and additional ornament to our common faith and most holy religion. Upon such a review and close examination of the heavenly writings as that great work must require, several errors in particular churches wou'd be discover'd. 'Tis not improbable, that the harsh doctrines of absolute decrees, and rigorous dooms of reprobation in one communion, and the incredible manner of the presence of Christ's body in the sacrament in another, wou'd be either quite dropp'd, or very much soften'd; and some unwarrantable offensive sentiments and phrases in translations of other churches be omitted. Many of the soberer and sounder *dissenters* would, probably, join with the establish'd church of *England* in their doctrines, discipline, and liturgy, or, in the

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words





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words of that admirable form, *in the unity of the spirit, the bond of peace, and righteousness of life*. The noble book wou'd extremely promote the improvement and advancement of sound religion and learning, and lay an inexpressible obligation on mankind. Such a grand work design'd and resolv'd on, wou'd raise a commendable spirit of curiosity and emulation in the learned and devout divines and critics, both at home and abroad. Old manuscripts wou'd then be carefully consulted; *Greek* and *Latin* fathers, commentators, scholiasts, &c. be canvass'd.

The old classics must likewise be diligently perus'd, in order to shew the parallel places in them, and the sacred and divine writers. Ancient and modern versions must be examin'd and compar'd, *Jewish* language and learning, and all the Eastern antiquities be studied, and accurately searched into.

And

And can any one think, that such diligent searches after truth by able men of clear heads and honest hearts, wou'd find no *treasures*, meet with no encouragement and reward of such pious industry, and laudable labours, undertaken and gone thro' on the prospect of honouring our God and Saviour, by defending and adorning the revelation of his dear Son Jesus, and by that being subservient to Providence, and his gracious intention of instructing and saving mankind ?

'Tis certain, *such* reverence to God's revelations, *such* benevolence and charity to his creatures and servants, shall not go unrewarded ; but will as certainly bring satisfaction and honour to the pious scholar and critic, as it will give high pleasure and great improvement to every capable reader, and devout Christian.

And then, considering what wonderful discoveries and improvements have been made from the date of our



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last translation to this very day, what a glorious prospect is there, on the foot of this scheme, of advancing true criticism, *biblical learning*, and, in a word, all the polite and useful branches of human and divine literature and knowledge !

Such judicious and bright commentaries, upon those inestimable treasures of wisdom and happiness, wou'd contain an infinitely delightful and improving variety of history, sound criticism, sublime remarks, pure morals, and infallible rules for the conduct of life, and the attainment of present and future happiness.

Such a work wou'd be the noblest treasure and ornament of the most valuable libraries ; and, next to the sacred books which are there undertaken to be explained, illustrated, and defended, wou'd be one of the first-rate books in the world, for the substantial advantages to be reap'd from it, for the perpetual pleasure convey'd to the reader

reader in all the methods and ways by which the reason of mankind may be prevail'd upon, and their passions moved and influenced: That is, by rational precept, and apposite figures; by engaging address and insinuation; by surprizing and pertinent examples, and accounts of ancient times and histories; in sublime verse, and sound prose; in plain narration, and lively dialogue; all which the judicious translators truly and emphatically represent from the grand and glorious original.

In short, a faithful, just, and beautiful version of the books of God will bring inexpressible advantage and pleasure, not only to devout Christians, who don't understand the sacred original, but to the learned, who can with judgment and high pleasure read 'em in the language that the all-wise God deliver'd them in; and with high pleasure and improvement compare the translation



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with the inspir'd text. Such a work will recommend itself to all men of true sense and judgment by its faithfulness and integrity; by its beautiful plainness, and vigorous emphasis, by the natural easiness, and graceful gravity of its style and language. It will highly contribute to the *conversion* of pagans and infidels; to the establishment of Christians upon the foundations of our most holy faith; and effectually promote the propagation of the blessed Gospel of our Lord Jesus throughout the *whole world*; and be conducive, under Providence, to the continuance of it in its purity and flourishing state to the end of *it*; during the full period of Christ's mediatorial kingdom, to the time of his august appearance in visible glory and majesty on the awful day of his full triumphs: When all deriv'd and vicarial power shall be done away, as no further necessary; after

after the redemption of mankind that glorious œconomy of grace and wisdom is finally and fully accomplish'd : When all opposition must cease, and all enemies be subdu'd to the Messiah's eternal and most blessed kingdom and empire.

And here 'tis time to conclude this long discourse. I humbly take leave of my good reader, request his prayers for me, and with *mine* recommend him to the safe protection and infinite mercies of the ever blessed *God our Saviour* : Not doubting but he will constantly join with the holy catholic church of our Lord Christ in the following, or some other devout form of fervent ejaculation, upon this blessed and most comfortable subject ; which is the great and glorious object of our Christian faith ; and will be the consummation of all our most exalted and well grounded hopes.



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Πάτερ Ὁυράνιε, Ἰησοῦ Σωτὴρ φιλαν-  
θρωπόταπ, Πνεῦμα Ἅγιον, τρεῖς Ἐν  
ὄντες, μόνῳ Ἀληθινῷ Θεῷ, ἐλθέτω ἡ  
Βασιλεία σὺ τὸ Πνεῦμα καὶ ἡ Νύμφη  
λέγουσιν, Ἐλθέ. Καὶ ὁ ἀκέων ἐιπάτω,  
Ἐλθέ. Ναί, ἔρχε, Κύριε Ἰησοῦ, ταχύ.  
Ἀμήν.



THE



THE  
SACRED CLASSICS

Defended *and* Illustrated.

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V O L. II.

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P A R T I.

*Containing a further Discourse upon the Hebraisms, pretended Solecisms, Peculiarities, Harshness of Language, and Irregularities charged by ancient and modern Scholiasts, Critics, Grammarians, &c. upon the Divine Writers of the New Testament.*

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C H A P. I.



DOUBT not but the good Reader will give me leave to repeat the Apology I formerly made upon this occasion, and will be so charitable as to believe the Sincerity of it: That I don't contradict so many great persons of establish'd reputation, out of



envy at their superior abilities, or out of affectation, and a spirit of cavilling. Truth, and a regard to the honour of the sacred Writers, is the only motive and reason of taking this liberty. I must defend them against the greatest names, who are unfortunately prejudiced against them with respect to the propriety and beauties of their language, to discharge what I esteem my duty, to prevent young persons paying an implicit faith to the dictates of fam'd scholars, and fatally receiving in their tenderer years dangerous impressions with respect to the *Language* of those inestimable Authors, which may have too strong a tendency to lessen their regard and veneration of their *Doctrines*. *Hebraisms* in the Sacred Books are not only necessary, for reasons formerly given, but contribute to the grandeur and beauty of the *Greek* language; and wou'd then only be justly objected against, if, besides the new and foreign turn of the thought, they likewise brought in a new construction contrary to the analogy, to the agreement and government of grammar in that noble and exquisite language. But there is nothing of this in our present case. However, because *Hebraisms* are by the gentlemen, our adversaries in this controversy, reckon'd as one species of solecisms and barbarous *Greek*, I shall in the first section add to the instances mention'd in the first part, several mistakes of great scholars that have call'd passages and ways of expression by the name of *Hebraisms* (always according to their notion taking off from the value and purity of the *Greek*) and by untested

tested authority prove 'em to come up to the standard and perfection of the old classical Greek tongue.

§. I. CAMERO, a learned and celebrated commentator, won't allow ἐν ἡμέραις ἐκείναις to be pure Greek. But 'tis both good Greek, and Latin, if *Xenophon* and *Livy* be approved authors; ἐκ τέττε ἡμέραι πολλὰὶ ἔ διετέλοντο, *iisdem ferè diebus* [1].

To which we may add *Callimachus* and *Virgil*: ἡμέματα πάντα, at all times.

*Illis ad Trojam forte diebus venerat* [2].

*Grotius* (very often mistaken in his notion of *Hebraisms* and *Hellenistical* language) allows not the purity of that phrase in St. *John* xv. 7. ὁ ἐὰν θέλῃτε, αἰτήσεσθε, καὶ γενήσεται ὑμῖν, which the learned *Hutchinson* confutes by that passage in his *Xenophon* [3], γενέσθαι ἀγαθὰ πᾶσι τοῖς φίλοις. *Camero* commits the same mistake on St. *Mat.* xviii. 19.

Wine is in St. *Matthew* by the Creator of all things call'd the fruit or offspring of the vine; which *Vorsius* will have to be an *Hebraism*, and the two grammarians *Phrynichus* and *Thomas Magister* deny to be pure and proper Greek. But 'tis an easy and elegant metaphor used by the delicate *Anacreon* himself, γόνον ἀμπέλου τ' εἶναι,

[1] Xen. Cyrop. vii. Livy, l. xxviii. c. 15. p. 272.<sup>1</sup>

[2] Callim. Del. v. 190. Vir. Æn. ii. §v. 24. Vid. eruditiss. Albert. Observat. philol. in St. Mat. iii. 1.

[3] Xen. Cyrop. l. iv. p. 295. not. 1.



#### 4 THE SACRED CLASSICS

and *Pindar* calls wine ἀμπέλξ παῖδα [4], by a metaphor more bold, yet natural. And here I cannot omit the just observation of Mr. *Wheatly* [5], who takes notice that *the fruit of the vine* always in the Scriptures means pure wine unmix'd with water, contrary to the bold assertion of Dr. *Lightfoot*, and some gentlemen since; who contend that water mix'd with wine is essential to the holy sacrament [6].

Καὶ us'd in the beginning of a sentence interrogatively, is by *Grotius* rank'd among *Hebraisms*, but is a common and elegant *Grecism*, and a *Latinism* too: Καὶ τίτ', Ἀθανάτων βασιλεῦ, πῶς ἐσι δίκαιον; καὶ τίνα δὴ, ἔφη, ὦ πατέρ, ὁδὸν ἰὼν τίτο προτίειν ἱκνὸς ἔσομαι [7];

Καταλῦσαι τὸ νόμον is good *Greek*, tho' exactly answering the *Hebrew* phrase, and therefore shou'd not have been placed in the rank of mere *Hebraisms* by *Capellus*. 'Tis found in *Xenophon* exactly in the same sense; Τρωϊκὴν διφρείαν καὶ τὴν Κυρηναίων—ἀρματηλασίαν κατέλυσε [8].

*Dabar* in *Hebrew* expresses both a *word*, and an *action* or *thing*, and so the *Greek* translators of the Old Testament use ῥῆμα and λόγος, words that answer the original. The divine writers of

[4] Anacreon, 49. *Pindar*. Od. Nem. ix. 123.

[5] *Wheatly* on Common Prayer, fol. p. 278. Vid. *Kircheri*. Concord. Hebræo-Græc. in voc. ἀμπέλξ.

[6] Vid. *Clar.* J. Albert. in S. Mat. xxvi. 29.

[7] S. Marc. x. 26. *Theognis*, v. 741. *Xen.* *Cyrop.* i. p. 78. ed. *Hutchinson*. *Plaut.* *Pseudolus*, act. iv. scen. 2. *Plat.* *Timæus*, p. 26. l. 1. post E.

[8] S. Mat. v. 17. *Xenoph.* *Cyrop.* vi. 417. n. 3. Cl. editoris.

the

the New Testament imitate their way of speaking; Κατὰ τὸ πονηρὸν ῥῆμα ἐν ὁμίῳ, according to this wicked action; καὶ ἡ μήτηρ αὐτῆς διετήρει πάντα τὰ ῥήματα ταῦτα ἐν τῇ καρδίᾳ αὐτῆς, kept all these passages, actions as well as words, in her heart. Heinsius, and other critics will have this form of speech to be a *Hebraism* or *Hellenism*. But 'tis likewise used in the writings of old Greece. So that serious and sublime writer *Sophocles* uses λόγῳ, Τῷ λόγῳ δ' ἐχρῆ φθόνον προσεῖναι, Ζεὺς ὅτε πρᾶκτωρ φανῇ: The sense of which the scholiast thus renders, ἐχρῆ παραιλεῖσθαι καὶ ψεῦγειν τὰ πρᾶτ' ὅτ' Διὶς γινόμενα [9].

Πᾶς ἐ or μὴ for ἐδείξ is taken to be a way of expression peculiar to the *Hebrew* language, and the *Hellenists*, who follow the manner of it, by a great majority of critics and commentators; πᾶς πόρνῳ — ἐκ ἔχει κληρονομίαν, no fornicator can have an inheritance in the kingdom of God, in St. Paul; upon which *Piscator* makes this remark: *Nullum scortatorem habere, ad verb. omnem scortatorem non habere. Hebraism, Ephes. v. 5.* which mistake he repeats in the 6th and 8th verses following. So the *Septuagint*, πάντες οἱ ὑπομένοντες σὲ ἐ μὴ καταχυνδῶσιν, *Psal. xxiv. 3.* 'Tis classical Greek, of which take this instance out of an ancient and very pure author;

[9] Deut. xiii. 11. S. Luc. ii. 51. Vid. Heins. Exercit. fac. in loc. Sophoc. Trachinæ, v. 254. — Antigone, v. 20. Δηλοῖς τὸ καλχαίνεσθ' ἔπος, 'Tis plain you are deeply contriving some great affair.



## 6 — THE SACRED CLASSICS

Πᾶς γὰρ ἀνὴρ πονεῖν δεδιμμένον ἔτε τι εἰπεῖν,  
ἔθ' ἔρξαι δύναται [1].

§. 2. WE proceed now to the clearing of several passages in the sacred writers of the Gospel, not mention'd in the first volume, from the imputation of solecism and barbarous language, thrown upon 'em by ignorant and shallow scholiasts; or by learned and judicious scholars in *other respects*, but in *this case* rash and unguarded.

Ἐκεῖ signifying motion to a place, is averr'd to be false Greek by the great Gataker; which censure falls severe on St. Matthew, ἐκεῖ συναχθήσονται οἱ ἀγγελοί, *To that place will the eagles be gathered together*. The excellent Albertus confutes this arbitrary assertion, by quotations out of Longus and Cebes. To which I add a passage out of a most noble and genuine classic; πρὸς τὴν ἀποδημίαν ἐκεῖ, *concerning the removal thither, into the state of separate souls*; Illic unde negant redire quenquam [2].

Pricæus magisterially demands that τυχεῖν be struck out of the text, St. Luke xx. 35. as useless and impertinent. This word is not wanting in one manuscript, and is a noble *Pleonasm* to be found in the writings of the most accurate and excellent masters. Οὐχ ἡδε χρυσῆς ἀξία τιμῆς λαχεῖν; where λαχεῖν exactly answers τυχεῖν in

[1] Theognis, v. 177, 178. Vid. Rom. ix. 33. Grotius, on the place, has these words: *Universalis vox, sequente negatione, apud Hebræos est pro negativâ universali.*

[2] S. Mat. xxvi. 28. Albert. in loc. Plat. Phædo.

the

the sacred writer, and is placed in the same construction [3].

The last age did not produce a more modest and learned critic than Dr. Bois, who durst not on *Acts* xxvii. 10. change ὅτι μέλλεν τὴν πλῆν into μέλλει ὁ πλῆς, which without such a change he esteems a solecism [4]. But his fears of a solecism were unnecessary, as we have shew'd in the former volume, and shall add further proof from uncontested authority. We have an accusative after δῖοτι in *Herodotus*, τιμῶν δὲ Σαμίων ἔφη, δῖοτι ταφῆναι [5] οἱ τὴν πατέρα δημοσίῃ ὑπὸ Σαμίων, because his grandfather was publicly buried by the Samians. This is just the same with that passage in the *Acts*. There is another construction that to me seems still more strange and difficult than the others; ἐπεὶ οἱ γενομένοις παῖδας ἀνδρωθῆναι [6], after her sons were arriv'd at man's estate. 'Tis a member of a sentence that cannot in grammar be govern'd of any word in the context.

But the gentleman we shall name next for his rash and mistaken criticism, is very little troubled with scruple and modesty; but boldly corrects every author, both sacred, ecclesiastical, and civil, which falls into his hands, and cou'd never, by any consideration whatever, be restrain'd from

[3] Sophoc. Antig. v. 710.

[4] Laudandi mihi videntur, quicunque fuerunt, quibus in Sacris Literis vel solæcismos manifestos, modò veritati nihil detraherent, religio esset emendare. Vid. Vct. Interpr. cum Bez. al. recent. collat. in loc.

[5] Herod. Gr. iii. p. 181. l. 4. a fin.

[6] Herod. Gr. iv. p. 225. l. 33, 34.



## 8      *The SACRED CLASSICS*

indulging himself in a scurrilous jest, or presumptuous conjecture. *Tanaquil Faber* boldly corrects ὦ φίλῳ in *Longinus* into ὦ φιλότῃς, because, I suppose, he judg'd φίλῳ to be barbarous. Which notion obliquely wounds *St. Luke*, and other inspir'd writers, which we have before vindicated; and shall now further confirm the purity of that form of expression, when the nominative is used as the vocative, or put for it [7],  
 Ἡέλιῳ ὃς πᾶντ' ἐφορᾷς. Φίλῳ ὦ Μενέλαε.  
 \* ὦ φίλῳ, ἔ σε ἔολπα κακὸν καὶ ἀναλκιν ἔσεαι.

It has been formerly prov'd that variation of cases and construction in the same period or member of a period, and after the same word, is used by the best authors; and therefore the sacred writers, who take the same liberty, are very weakly and injuriously charg'd with breach of propriety on that account [8]. It may not be improper to add a fresh instance of this variety out of the noble historian; τῇ τε ἄλλῃ χώρῃ ἐσαπικνέει, καὶ δὴ καὶ ἐς Ἀργῳ [9]. By which it appears that the alteration and different turn given to *St. Luke* i. 54, 55. by that learned and worthy gentleman *Sir Norton Knatchbul*; tho' ingenious and clear, yet is not necessary, nor does at all depend on the foundation upon which he places it.

[7] *D. Pearce* in *Longin.* p. 82. *S. Luc.* viii. 54. αλ. δ'. 189. δδ' γ'. v. 375. So in *Hor. Ar. Poet. Vos o Pompilius sanguis.* Ταῦτα δὲ τινος εἶναι, ὃ κινάδος, ἄμματα καὶ θαύματα; *Æschines* in *Ctesiph.* p. 99. l. ult.

[8] *SS. Classics def. & illust.* p. 1. p. 66.

[9] *Herod. Gr. i.* p. 1. l. 15, 16.

Sir

Sir Norton puts this part of the sacred text into a parenthesis, according to the modern way (καθὼς ἐλάλησε πρὸς τοὺς πατέρας ἡμῶν) and makes πρὸς Ἀβραάμ to be govern'd and depend upon ἐλέους: So in *English* it must run thus; *He has helped his servant* — or his child — *Israel, to remember his mercy (as he spoke — promised — to our forefathers) toward Abraham and his posterity for ever.* Which makes no alteration in the sacred original, and yields a clean and strong sense. But there was no occasion of making any conjecture or alteration, since we are told it was upon the view of removing a grand absurdity according to the situation of the common reading and translation; *Quàm facili remedio ingens curatur solacismus* [1]!

Τὸ αὐτὸ φερονῆτε, and τὸ ἐν φερονέτε [2], seem to be so unnecessary a repetition, in the opinion of Dr. Wells, of the same sense, that he wou'd render the latter, *minding the one thing necessary*, which was the devout *Mary's* choice, in the sense of the same great apostle in another place; τὰ αὐτὰ φερονεῖτε, μὴ τὰ ἐπὶ τῇ γυναικί, and the following words μὴ δὲν κατὰ ἐπιθειαν must be govern'd of φερονεῖτε, and so, in his opinion, there will be no need of supposing any ellipsis. But that amendment will be of small service, because this deficiency is easily supply'd, and there are much harsher ellipses in these and other sublime authors. And such *repetitions* are so far from approaching to a vain *tautology*, or being any thing

[1] Sir N. K. in loc. Nollem dictum.

[2] Philip. ii. 2. S. Luke x. ult. Colof. iii. 1, &c.

like



like a fault, that, on proper occasions, they are very lively and *emphatical*.

We have a parallel place in *Xenophon*; λέγων ὡς μεγάλα τε εἴη ταῦτα ἔθνη καὶ ἰσχυρὰ, καὶ συνεσηκώτα εἰς τὸ αὐτὸ, καὶ ἐπιγαμίας ἀλλήλους πεποιημένοι εἶεν καὶ συνεσκήκοιεν εἰς ἓν [3]. The vigour and grace of which places are elegantly and judiciously set forth by the excellent editor.

'Tis justly observ'd by our best grammarians and critics, that verbs of the middle voice are generally to be taken in the active signification, but sometimes in the passive; which is demonstratively true with respect to the old classics of Greece; ὅταν δ' ἐγὼ ἐγκαλύψωμαι, when I shall be covered; so παύσαιτο γινόμενα [4]. But this being not disputed by any one that I know of, there will be no occasion to multiply instances.

It seems strange that so great a man as *Kuffer*, who has publish'd a treatise upon the use and signification of verbs in the middle voice, shou'd roundly aver that they are never so used in the Greek Testament. Take his own words upon St. Luke ii. 12. where ἐνρήσεῖ is the various reading instead of ἐνρήσεῖς, the true original. *Nam licet satis speciosè dici possit, τὸ ἐνρήσεῖ more Atticorum (apud quos verba media, ut notum est, aliquando passivorum vice funguntur) ibi positum esse pro ἐνρεθήσεῖ, tamen id subtilius est, quam*

[3] Xen. Cyrop. per Hutchinson, l. i. p. 58.

[4] Xen. Cyrop. viii. p. 658. Hutchin. ed. Plat. Phædo, p. 72. ed. Steph, παύσασθαι τῆς ἀρχῆς, privari imperio, Heiod. i. p. 20.

*verius ;*

*verius ; nam in Novo Testamento ejusmodi elegantia Atticæ non reperiuntur* [5]. Which appears to be a notion advanced to destroy a various reading, which has no sufficient support, but sinks by its own weight, and is likewise contrary to fact, as well as unnecessary. Out of numerous instances that confute this too forward assertion, take these few ; ἀπογελάσας σὺν Μαριὰμ τῇ γυναικί, *to be tax'd or charg'd in the cess-book.* Πάντες εἰς τὴν Μωσὴν ἐβαπτίσαντο, where the various reading is ἐβαπτίσθηζ, not sufficiently supported, and probably put in by some one who had the same scruple with the learned Kuster ; ὀναίμην σὺ for ὀνησαίμην — ἐν Κυείῳ [6].

This same excellent scholar, who in many cases has deserv'd well of the learned world, is a little too rash and positive in saying, that εἰσελθεῖν εἰς ἀνθρώπον τινα is not pure *Greek* ; but it ought to be εἰσελθεῖν εἰς ἀνθρώπου τινός, *δικον*, or some equivalent word being understood, or ὡς ἀνθρώπον τινα, and so he changes φειδωλὸν into φειδωλῦ, against the authority of all manuscripts and editions, as he himself acknowledges in that verse of *Aristophanes* ; Ἦν μὲν γὰρ εἰς φειδωλὸν εἰσελθὼν τύχῳ : Which bold conjecture, or rather, dogmatical assertion, throws a reflection on the purity of *St. Luke's* language ; εἰσηλθὼν εἰς τὴν Λυδίαν, *They came to Lydia, — or into Lydia's house.* The judicious and sharp *Mr. Albertus* has vindicated

[5] Kuster. Mill. Gr. T. præf. p. 3.

[6] S. Luc. ii. 5. 1 Cor. x. 2. Ep. ad Philem. 20. Vid. D. Pafor. Gr. Græc. Sac. N. T. p. 149, 150, 151, 152.

the



the propriety of the Evangelist's expression, and corrected the presumption of the critic's arbitrary amendment out of his own author; "Ἦν δ' εἰς ᾧδε πλῆγ' ἄνθρωπον εἰσελθὼν τύχῳ, *If I chance to enter the house of some extravagant mad fellow* [7].

'Tis certain that εἰσελθεῖν εἰς τινα ἄνθρωπον, εἰς οἰκίαν τινὸς ἀνθρώπου and εἰς τινος ἀνθρώπου, are all pure Greek, οἰκίαν, οἶκον, δώματα, or some word of the same import being suppress'd. The first is prov'd; to which cast in these passages out of *Herodotus*, *St. John*, and the *Septuagint*; αὐτίκα διασκορπαθέντες καθ' ἑαυτὸς ἐτράπησαν, *Being dispersed they all went to their own homes*. Ἀπῆλθον ἔν παλιν πρὸς ἑαυτὸς οἱ μαθηταί. Καὶ Βαλὰν ἀπῆλθε πρὸς ἑαυτόν. The second is the most obvious, and agreeable to vulgar and common construction; εἰσιὼν εἰς ἀλλοτεῖαν οἰκίαν [8].

'Tis probably concluded that in that reply of our blessed Saviour to his virgin-mother's expostulation with him in *St. Luke* ii. 49. ἐκ ἧς εἶπε ὅτι ἐν τοῖς τοῦ πατρὸς μου δαί εἶμι με; some of the above-mention'd words, or one equivalent, must be understood before πᾶσις. *Did not you know that I ought to be in my father's house*—in his temple, and the sacred places dedicated to his worship and honour? So 'tis more agreeable to the context, and makes the reasoning more

[7] *S. Luke* xvi. 40. Vid. Cl. Albert. in loc. *Aristoph.* *Plut.* v. 227, 242.

[8] *Hor. Gr.* v. p. 291. l. 15. *S. Johan.* xx. 10. *Sept. Num.* xxiv. ult. *Aristoph. Plut.* v. 234, 235.

close and clear [9]. The Syriac version, in Latin, is, *Nescitis quod in domo patris mei oportet me esse?* There are numerous parallel places in the noblest authors of Greece and Rome, out of which I shall produce these following.

We have in *Theocritus* ἃ τὰ Λύκων, which the scholiast explains ἐκεῖ ὅπου εἰσὶ τὰ οἰκήματα τοῦ Λύκων. In *Herodotus* we have ἦτε ἐς τοῦ Κλεομένηε, *He went into Cleomenes's house.* In *Plato*, ἐπὶ δ' αἶπρον, εἰς Ἀγάθων [1.]

We have in the first volume rejected the insipid compliment, and confuted the presumptuous censure, or rather cavil, of a polite critic on the pretended impropriety of that grand piece of sublime, *Apocal.* i. 4, 5. and shall further justify the grammar of it by that remarkable and exactly parallel place in *Herod.* τὸ γὰρ παρὶ Ἀλέξει λόγον τοῦ λεγομένου ἔτι παρεβόρεω ἔ λέγων, λέγων ὡς τὸ οἶδον παρεέφερε κατὰ πᾶσαν τὴν γῆν ἐδὲν σιτεῖσθαι [2], where 'tis evident that λέγων must have relation to τὸ λόγον foregoing, and is put for ὅς ἐστι λέγων, or ὅς λέγει. So to confirm my observation on those two passages, where the words are put technically, and to give additional strength, I represent to my reader that passage in the eloquent *Plato*, οἱ δὲ κατὰ ἐν τι εἶδ' ἰόντες καὶ ἐσπεδακότες, τὸ τοῦ ὄλεθρου ὄνομα ἔχουσιν, ἐρωῶτα τε καὶ ἐρώμενα, καὶ ἐρασταί [3].

[9] Further to justify and enforce this version, vid. Bishop Kidder's *Demonst. of Messiah*, par. 1. p. 101. 8vo.

[1] Theoc. *Pharmac.* v. 76. Herod. *Gr.* v. p. 304. ante med. Plat. *Convivium*, ed. Steph. p. 174.

[2] SS. *Classific. D. & Il.* p. 64. Herod. *Gr.* iv. p. 233. l. 35, &c. S. Johan. xiii. 13. *Apocal.* i. 5.

[3] *Platon. Convivium*, p. 205. l. 36, &c.

Some



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Some commentators have puzzled themselves and their readers in solving that passage of St. Luke xvi. 9. and taken unnecessary pains to parallel the expressions out of the Greek translation of the Old Testament; ἵνα ὅταν ἐκλίπντε, δέξωσιν ὑμᾶς εἰς τὰς αἰωνίους σκηνάς, *That, when you die, they may receive you into the everlasting mansions.* They, that is, angels, blessed guardian spirits, who by divine appointment conduct departed pious souls into the habitations of heavenly joy. So *Isocrates to Demonicus*, advising him to be careful whom he employ'd under him in any public affair or place of trust, for this reason, ὡν γὰρ ἂν ἐκείνῳ ἀμαρτοί, σοὶ τὰς αἰτίας ἀναθήσουσι [4], that is, οἱ πολλοί or ἄνθρωποι, which is the same as σοὶ αἱ αἰτίας ἀνατεθήσονται. εἰ ταύτας δὲ ξενικὴν τιθέασι. *Arist. Eth. Nicom.* p. 344. l. ult. *For in whatever instances your deputy or minister shall acquit himself ill, men will lay the blame upon you.* So in *Xenophon* we have the same way of expression, ἐσήμηνε τοῖς Ἕλλησι τῇ σάλπιγγι [5], *The signal was given by a trumpet*; τίς ἄνθρωπος, τίς ἐκ τῶν στρατιωτῶν ἐσήμηνε may be understood.

We have formerly spoken to *Pleonasmus* and *Repetition*, but finding that a learned commentator thinks repetitions to be impure Greek, and deriv'd from the *Hebrews*, and therefore not understood by the fathers of the church,

[4] *Isocr. ad Demon.* p. 11. l. ult. ed. Basil. Græc. 1546. *Aristot. Ethic. Nicomach.* 5. c. 7. p. 222. lin. 4, 6, 10. ed. Ox.

[5] *Xen. Cyr. Exped. Wells*, 3: 4. 3. p. 166.

I thought proper to make some farther remarks.

The fathers certainly understood some language, and repetitions are used in all. Take these additional instances out of the noblest authors ; ἰδιόθεν, ἀλλ' ἔ δημοσιόθεν, δύσπεις καὶ ἐν ἐνμεταπείσοι, *Arist. Eth. Nicom. p. 318. l. 1.* 'Οὐδὲν ἄλλο αὐτοῖς ἐπιηδύουσιν ἢ ἀποθνήσκειν τε καὶ τεθνήσκειν [6], *They study nothing but to die, and depart this life—in a happy condition.*

We are told that περιπατεῖν, *to walk, to converse in a place, to be constantly employ'd in a business,* is according to the use of the *Hellenists*, and referr'd to the *Septuagint*, who render *Halak* the *Syriac* and *Hebrew* word by it [7]. 'Tis true, this word and πορεύομαι are so render'd to answer *Halak* ; but the purity of περιπατέω in this sense is clear'd and confirm'd by unquestion'd authority, as signifying a man's *conversation*, his *appearing* and *behaving* himself in the world ; ἀτοπον γὰρ τῷ ἄνθρωπῳ ἐσθίαν ἐν ταῖς οἰκίαις, καὶ δὲ διάνοιαν φανεράν ἔχοντα περιπατεῖν [8], *To converse in the world with too open a heart, without necessary caution, and prudent reserve.*

The same laborious and learned commentator is severe on the sacred writers, when he affirms that solecisms are sometimes visible in their compositions. Indeed his way of citing and ranging

[6] *Plat. Apol. 32. ed. Steph. Plat. Phædo, p. 64. l. 7.*

[7] *Prov. viii. 20. ἐν ὁδοῖς δικαιοσύνης περιπατέω, Eccles. iv. 15. Vid. S. Johan. vii. 1.*

[8] *Περιπατεῖν, διάγειν τὸν βίον, ὁμιλεῖν τοῖς ἀνθρώποις, Iloc. ad Demon. p. 17. ed. Fletcher. Ox.*

their



their periods wou'd make solecisms very abundant and very visible. This great man boldly affirms, that the nominative is put for the genitive, *παλῆρις* for *παλῆρις*, in St. *John's* Gospel. The places he brings as parallel, are unnecessary, and do not at all come up to his purpose; *ἐρρίζωμένοι* in *Ephes.* iii. 18. is not put for *ἐρρίζωμένων*, which wou'd be an unpardonable breach of grammar, but begins a new period, and the word *ἐξισχύσῃ* answers it.

As to his second instance from *Rev.* i. 5. *ἀπὸ 'Ιησοῦ Χριστοῦ ὁ μάρτυς*, 'tis foreign, and here unseasonably alledg'd, and we have given a full account of it already; *παλῆρις* relates to *λόγῳ* before *ἐσκήνωσε*. What is in the middle between them is included in a parenthesis. *And the Word was made flesh, and dwelt*— in a human body [9] amongst us, full of grace and truth; and we saw his glory. This is the natural dependence, tho' the words are transpos'd, as 'tis very usual in the best Greek authors. He marks it out so himself. So 'tis divided in the *Ethiopic* version. — So the *Syriac*; *Et Verbum caro factum est* — *plenum gratiæ ac veritatis* In the *Persian* 'tis,

[9] *Σκήνος*, for an *human body*, is used by Plato, *Ἡ εἶς μὲν γὰρ ἐσμὲν ψυχῇ, ζῶον ἀθάνατον ἐν θνήσκῳ καθεργασμένον φθνήσκῳ, τὸ δὲ σκήνος πρὸς κακὸν περιήρμωσεν ἡ φύσις.* *Axiochus*, p. 365, 366. l. 1. Vid. *Cl. Pearce* in *Longin.* p. 102. n. 1. & *Clar. Albert.* in 2 *Cor.* v. 1.

By the prince of physicians, *Hippocrates*, *τοῖσιν ἀρδεται τὸ σκήνος*, *his rigatur humanum corpus* St. Paul, 2 *Cor.* v. 1. *ἡ ἐπίγειος ἡμῶν οἰκία τῶν σκηνῶν*, *terrestris nostra domus corporis.* Hinc voces *ἐσκήνωσεν ἐν ἡμῖν*, *reddi possunt*; *Corpus habuit inter nos.* *Lucretius* in imitationem *Græcorum* *Vas pro Corpore dixit*, iii. 441.

*Et*

*Et Sermo incarnatus est, & inter nos mansionem fecit; qui plenus est gratia & veritate.*

A learned gentleman very fancifully supposes, that St. *Jude* in his seventh verse makes an allusion to that celebrated passage in *Gen. vi. 1, 2.* — *The sons of God saw the daughters of men, that they were fair; and they took them wives* — and that the inspir'd apostle solemnly believes that monstrous notion of the fallen angels having carnal commerce with women, in concurrence with the traditions and reveries of his countrymen. By which hypothesis the learned writer (who says, he believes that by the *sons of God* are understood the children of *Seth*, the worshippers of the true God, by the *daughters of men* the children of *Cain*, and idolaters) at once prefers his own opinion to that of a divinely inspir'd apostle, and charges him with believing an absurd and impossible thing, or writing absurd and ungrammatical language. — His words are, — “ Even as *Sodom and Gomorrah*, “ and the cities about them, having been guilty “ of uncleanness after the like manner with those “ *fallen angels*, and having gone after strange “ flesh, or made unnatural mixtures, as they “ did — for so the original ought to be rendered — ” The boldness and presumption of the man will more plainly appear by that magisterial declaration, — “ St. *Jude*, I say, being “ of that opinion, makes an evident comparison “ between the unnatural mixtures of the fallen “ sons of God — of apostate angels — with wo-

VOL. II. C “ men;



“men; and of the *Sodomites* with males; of  
“men with men [1].”

If the methods of divine Providence, and his perpetual care to prevent such *blunders* and *confusions* in nature be duly consider'd, 'twill amount to a satisfactory proof that no such commerce betwixt beings of such different natures and species was allow'd by the all-wise Creator, and author of order and decorum. Our reverend author has so much sagacity, that he no more believes it than he does Transubstantiation, or the Scripture-Trinity. But if he shou'd chance in any respect to be offended at St. *Jude*, he has a sure retreat and dernier resort: He may with equal reason and modesty treat his noble Letter, as he has done that incomparable piece of divine eloquence, *Solomon's Song*.

Τέτοιοις is not referr'd to ἀσγέλοις foregoing, but to ἀνθρώποις or πολίταις, *the men or inhabitants of Sodom and Gomorrah*; which is so natural and common in all the best classics, that none but an utter stranger to them can doubt of it. To what has been said in the first volume, give me leave to add, — ξύμπασα πόλις καὶ ἀνδρὲς ἀπνύεσθ, Τοῖσιν δ' ἐρευνόθεν μετ' ἐπήσασε πῆμα Κερνίων. Ἡ πόλις ἐίλοντο βασιλεύειν. The construction is naturally this, — *As Sodom and Gomorrah, and the cities about them, Adma and Zeboim, in like manner with them, the inhabitants of Sodom and Gomorrah, — giving themselves over to fornication, and going after*

[1] Essay towards restoring the true text of the Old Testam.  
p. 313, 314, 315.

*strange*

strange flesh, — debauching themselves with monstrous lewdness and unnatural lusts.

Some great critics speak fine things of the style and beauties of *St. Luke*, in which they do him no more than strict justice; and I wish some unwary, not to say invidious expressions, had not dropp'd from 'em, in exclusion of the other Evangelists and divine Writers, whom we have prov'd to be equally pure and proper in their language. In *Acts* i. 4. ἤκούσατε μὲν, you have heard from me, is prov'd to be good Greek by the unquestionable authority of *Demosthenes* and *Xenophon*; τῶτο πολλῶν ἔφη ἀκούειν, *Xen.* εἶπον πρὸς ὑμᾶς ἃ μὲν ἤκούσατε. Ἠκούσατε μὲν, i. e. πᾶς. ἐμὲ, says a first-rate critic and commentator [2], "This is a pure Greek phrase; and many such " are in *Luke*, who had read the Greek physicians " and historians."

And are there not many pure Greek expressions and phrases in *Matthew*, *Mark*, *John*, &c. who had not read the Greek physicians and historians? His words are, ἤκούσατε μὲν, locutio bene Græca — quales multæ in *Luca*, qui & medicos & historicos legerat. 'Tis my opinion, that the authority of that great and justly celebrated scholar, and some other famous philologers and critics, who have magnify'd the style of *St. Luke*, and depress'd that of his brother evangelists and sacred writers to a great degree, has given occasion to some very knowing and polite gentlemen both in physic and classical learning, to make a comparison betwixt

[2] Vid. Pol. Synopf. in loc.



the style of the *belov'd physician*, and that of the other evangelists, in relating and expressing the cures perform'd by our Saviour and his apostles, in such a manner as seems to express some partiality, and by assertions that will not bear the test.

An excellent gentleman, admirably skill'd in that noble profession, and master of all useful and ornamental learning, has assur'd us, that St. *Luke* in expressing our Lord's miraculous cure of the woman for twelve years troubled with a flux of blood, has used a phrase more agreeable to the *Greek* physicians than St. *Mark* upon the same occasion. I doubt not the truth and justness of the observation. St. *Luke's* words are, καὶ παραχρῆμα ἔσθ' ἡ ῥύσις τῆς αἱματώδους. St. *Mark's* words are, καὶ ἐνθὺς ἐξέγευθὼν ἡ ἄνθρωπος τῆς αἱματώδους αἵματός [3]; which is language intelligible, emphatical, and beautiful; and which in no respect violates the analogy of grammar; and that is sufficient to our purpose, tho' not exactly conformable to the phraseology of *Hippocrates, Galen, &c.*

This miracle of healing the woman is related by three evangelists purely and plainly; by St. *Matthew* in a few words; by St. *Mark* and St. *Luke* with more copiousness, in the account of the poor woman's spending her money on physicians without relief. St. *Mark* gives us many

[3] St. *Luke* viii. 43, 44. St. *Mark* v. 25, 29. in the first of which verses St. *Mark* uses St. *Luke's* word, γυνὴ ἵσα ἐν ῥύσει αἱματώδους; and St. *Matthew* expresses the same thing in a very proper and strong compound word, γυνὴ αἱμορροῖσα, St. *Mat.* ix. 20.

circum-

circumstances which make his relation strong and vigorous; some of them omitted in the other: and yet neither did St. *Mark* design to blame the physicians; nor can we judge or suppose for any reason or different word used by St. *Luke*, that he intended to excuse or favour them. Every sacred writer must be impartial. And here seems neither room for blame, nor occasion for defence. The disease is describ'd as inveterate and incurable by human means. I remember there is a dissertation by a learned foreigner, to prove that all the diseases which the Saviour of human race cur'd in the accounts of the evangelists, were above mortal sagacity and skill, and all virtues of drugs, and application of medicine [4].

'Tis remark'd that St. *Luke* uses the proper and peculiar word to express Healing, ἰδομαι — So he does: And don't all the other evangelists make use of the same word? St. *Matthew* and St. *John* have it several times. St. *Mark* once in that strong and vigorous passage, ἔγνω τῷ σώματι ὅτι ἰάται ἀπὸ τοῦ μάρτυρος, *She knew by her body*,—by the immediate ease and chearful liveliness and sweetness of perfect health; she was joyfully sensible — *that she was healed of her scourge*, — or *grievous disease*. Which word is used by the great *Homer* for a severe calamity, and punishment inflicted by God:

Ἀλλὰ Διὸς μάρτυρι κακῇ ἐδάμνημεν Ἀχαιοί.

[4] Ader. de Morb. Evangel. apud Critic. Sac. tom. 9. & cit. a D. Smalbrooke against Woolston, vol. 1. p. 535, 544.



So 'tis used by the *Greek* interpreters of the Old Testament, and renders several *Hebrew* words which signify *disease, weakness, pain, and calamities*: Πολλὰ αἱ μάστιγες τοῦ ἀμαρτωλοῦ. Πόνος καὶ μάστιγι, *Jer.* vi. 7. Μάστιξ ἡ ᾧ δὲ Κύριε ἐκ ἐστὶν ἐπ' ἀνθρώποις, *Job* xxi. 9.

Σώζω, σώζομαι, &c. θεραπεύω, θεραπεύομαι, are esteem'd by some critics as less proper words to express Healing than ἰάομαι, but are good and authentic, used by all the evangelists; and the latter words by *St. Luke*, near as often as by all the three other sacred writers. *St. Luke* uses περσαναλώσασα ὅλον βίον in his relation, and *St. Mark* δαπανήσασα τὰ παρ' ἐαυτῆς πάντα but to give any preference to the first before the last, as to propriety or purity of language in this respect, is a groundless criticism: ἀναλίσκω, περσαναλίσκω, or βω, &c. δαπανῶ, περσδαπανῶ, &c. signify to spend either extravagantly or prudently; to lay out expences with either bad or good success, according to the context of the passage, and the subject of the discourse.

They have this latitude of signification in the best authors of *Greece*. I shall produce instances only out of two of the noblest moralists and divines in the pagan word, justly admir'd both for the beauty of their language, and sublimity of their sense; — Καὶ εἰς ταῦτα ἀναλώσας, ἐν ᾧ ἔχει εἰς ᾧ δὲ ἀναλίσκειν, If a man spends his money foolishly, unseasonably, and upon persons not deserving, he will not be able to lay it out or expend it upon proper seasons and objects. —

Μᾶλλον

Μᾶλλον ἀχθόμενος εἰ τι δέον μὴ ἀνάλωσεν, ἢ  
λυπέμενος εἰ μὴ δέον τι ἀνάλωσε [5].

So the excellent Plato, Ἡ νοσήσας, ἢ τι ἀνα-  
λώσας διὰ τὰς ἐπιθυμίας ———— ὡς ἐκ ἐστὶν εἰς ὃ,  
τι ἂν ἐυκαιρέτερον ἀναλίσκοιτε χρήματα.

——— Ὁ ἐλευθέρου δαπανήσει ἂ δει καὶ ὡς δεῖ.  
——— δαπάνημα πρέπον τῷ ἔργῳ · which implies  
that there may be δαπάνημα ὑπερβάλλον καὶ  
ἀπρεπές τῷ ἔργῳ, of which use and signification  
of the word we have numerous instances.  
Take one out of a very pure and ancient Greek  
author :

Ἡ μὴδ' ἐν δαπανῶν τρύχω βίον ἐν κακότητι [6].

Σώζω and σώζομαι are very strong and beauti-  
ful words apply'd to preserving a man's life, and  
recovering his health and strength by the salu-  
tary aids of physic and surgery. All the divine  
historians very properly apply 'em to our Saviour's  
miraculous cures. In this sense the most valuable  
and judicious old Greek writer in the world uses  
it, ἀλλὰ σὺ μὲρ μὲ σάωσον, *Do you heal me, and  
preserve my life by making proper applications to  
my wounds, and using the sovereign remedies which  
your noble friend and master Achilles learn'd  
from Chiron, and has committed the salutary art  
to you.*

[5] Aristot. Moral. Nicomach. p. 146, 147. Vid. etiam  
p. 154, 155, &c.

[6] Plat. Phædo, 83, 78. Arist. Mor. Nicomach. 155.  
Theog. v. 909.



Ἄλλὰ σὺ μὲρ μὲ σάωσον, ἄγων εἰς νῆα μέλαιναν  
 ——— ἐπὶ δ' ἥπια φάρμακα πάσῃ  
 Ἔδλ' αὖτά σε περὶ φασὶν Ἀχιλλῆϊ δειδιδάχθαι,  
 Ὅν χεῖρων ἐδίδαξε, δεικνύτα] & Κεῖλυράν [7].

*Patroclus* accordingly carries his friend *Eurypylus* to his tent, and by his skill and dextrous application, stanches the flux of blood, and alluages his pains [8].

The use of the old Greek scholiasts, grammarians, commentators, and writers of lexicons is to explain some difficult words, and give account of some customs of that country, without the knowledge of which an author's expression is not understood in its fulness and force; nor the grace and propriety of his allusions discern'd. When they go beyond their bounds, and presume to correct their authors for breach of grammar, and impropriety of thought and language, they shew themselves very ridiculous mortals. The chief danger there is in young gentlemen reading of 'em, is their bold and formal determinations of what is or is not pure *Attic Greek*, or good Greek in any dialect: because if they too easily take the word of these awkward critics, and submit to the sentence of such incompetent judges, they will be in confusion in the course of their studies; will receive

[7] Hom. II. λ. v. 827, &c.

[8] ——— ῥίξαν βάλε πικρὴν,

Χερσὶ διαρίψας, ὀδυνήφατον, ἢ οἱ ἀπάσας  
 \*Ἐχ' ὀδύνας, τὸ μὲν ἕλκος ἐτέρπετο, καύσατο δ' αἶμα.  
 Ibid. v. 845, &c

wrong

wrong notions of that glorious language; and particularly be prejudiced against the style and expression of the divine writers of the New Testament. In order to prevent this great misfortune, we have formerly produced several instances of the ignorance and sawcy forwardness of these extravagant pretenders; who, not content to be placed in the lowest seats of learning, which is all they deserve, presume, without either authority or merit, to take the *chair*. We shall further confirm our assertion, in order to defend our sacred authors, and caution students against too easy and implicit a regard to the dictates of solemn triflers, which reflect dishonour on the evangelists and apostles, in a few proper and select instances not produced before.

The scholiast on *Euripides*, one of the first-rate among the *Greek* commentators, has inform'd us, that the particle  $\gamma\delta$  being put in the beginning of a sentence, is peculiar to the poets; and formally produces quotations out of *Homer* and *Menander* to prove what no body doubts or denies. But as we have observ'd, when any of these bold gentlemen say any word or phrase is poetical, they appropriate it to the poets, and exclude prose authors from all right of using it: Otherwise this writer wou'd have had no occasion to make a remark that might deceive some of his readers, but cou'd not possibly make any the wiser. This way of using many words, and saying *nothing*, is not uncommon, as we have observ'd. *St. Luke* is in our *first part* guarded



against the imputation of solecism, from such groundless and random affirmations, by one passage in one of the noblest authors of old Greece; to which I shall add another. 'Tis in the beginning of the speech of *Candaules* to his favourite minister; Γύγης, ἔ γάρ σε δοκέω πείθεσθαι μοι λέγωντι περὶ τοῦ εἶδός τοῦ γυναικός. The observation of the scholiast is upon that line of *Euripides* in the *Phœnissæ* :

Ἐκείνο μὲν γὰρ πρῶτον ἦν, ἥντι Οἰδίπῳ.

Take his remark in his own language; Ἐθὼ ποιητὴν τὸ ὑπὲρ τοῦ Γὰρ ἀρχέσθαι. The passages of the two noble poets are these :

ὧ φίλοι, ἔνδον γὰρ τις ἐπιχομβήσῃ μέγαν ἰσὺν,  
Hom. ὁδ. κ'.

Ἐκ γελόντων γὰρ οἶκων, ὧ τοιχωρύχε [9].

The celebrated *Thomas Magister* denies that the word *ἰδέα* is ever used by the most approv'd authors to express the *appearance, face, or figure* of a man : which remark, if true, would be some reflection on the purity of the language in that bright and beautiful image of the heavenly messenger appearing upon earth in *St. Matthew*, Ἦν δὲ ἰδέα αὐτοῦ ὡς ἀστραπή. And in the same sense this word is used by authors of the highest rank and noblest character in the learned world. The excellent *Mr. Albert*, out of *Arrian*, an admirable writer, and *Aristophanes*, whose authority will always be submitted to, has produced

[9] Hierod. s. 4. l. 28. Eurip. Phœniss. v. 903.

passages

passages that intirely confound the confidence of the grammarian [1].

*Aristophanes* has τὸ πλεῖτε παρέχω βελτίονα, ἀνδρες καὶ τὴ γνῶμην, καὶ τὴ ἰδέαν, *tam mente quam formâ*; and in another place, ἀθανάτοις ἰδέαις, which is the same as ἀθανάτοις περσώποισ [2]. To these instances out of *Attic* authors I add one out of a *Doric* writer, highly approv'd by all people that can read him, and raised above the reach of cavilling scholiasts;

—— ἰδέα τε καλὸν  
"Ωρα τε κεκεραμένον [3].

Which is well explain'd in the notes upon that sublime and glorious author; καὶ πρὸς κάλλει τῷ σώματι, φησὶν, ἀναλόγως, συγκεραμένον καὶ φαιδρυνόμενον τῇ τέττι ὥρᾳ. It mayn't be disagreeable to the reader to have the grammarian's own words, wick carry an air of pertness and confidence peculiar to people of a little learning, and no judgment; σημείωσαι ὅτι ὡς εἰδὼς τῷ δοκιμώτατον ἰδέαν ἐπὶ ἀνθρώπου λέγει, ἀλλὰ εἶδῃ καὶ ὅλιν [4].

*Phrynichus* will not allow ἀπόπαλαι and ἑκπαλαι to be classical *Greek* words, but requires that instead of them, or, as far as I can perceive, any other word related to 'em, your polite writers

[1] S. Mat. xxviii. 3. D. Albert. in hunc loc. in Observ. Philol. p. 163.

[2] Aristoph. Plut. v. 557, 558. Nubes, v. 288. ἀθανάτων ἰδέας, mention'd by the scholiast, is a various reading of no value.

[3] Pindar. ἔλ. 10. v. 122, 123.

[4] M. Albert, in S. Mat. xxviii. 3.



always use ἐν παλαιῷ. According to which observation that grand passage in *St. Peter* wou'd be stain'd with solecistical language; ὧν τὸ κεῖμα ἔκπαλαι ἐκ ἀργεῖ [5]. But *Apollonius Alexandrinus*, a much greater man in this way, defends and uses ἔκπαλαι: Τὴν ἔκπαλαι τέτων γνῶσιν [6].

In *Herodotus* we meet with τοπάλαι [7], and according to the analogy of grammar, and constant usage of the best authors, ἀπόπαλαι and ἔκπαλαι are equally proper and allowable. *Plutarch* has παρσκευακῶς ἔκπαλαι Πισίδας [8]. Our nice critic is not only himself disgusted at the horridness and absurdity of these words, but calls upon his reader to express his contempt and abhorrence; Ἀπόπαλαι καὶ ἔκπαλαι ἀμφοῖν δυσχερεῖνε, ἐκ παλαιῷ γὰρ δεῖ λέγειν [9].

The same gentleman is transported out of all temper at the barbarity of that ugly *Un-attic* word καμμύσαι, which by all means must be καλᾷμύσαι, else farewell all the propriety and purity of *Greek*, all the elegance and delicacies of the *Attic* idiom. But the critic's zeal is without knowledge: He himself quotes *Alexis*, a pure *Attic* author, using this word; for which he receives severe correction. I must think καμμύειν to be a good *Greek* word, if *Homer*

[5] 2 S. Pet. ii. 3.

[6] Apud Albert. in loc.

[7] Τὰ γὰρ τοπάλαι μεγάλα ἦν, Herod. Gr. i. p. 3. l. 19.

[8] Plutarch. in Themistocl.

[9] Cited in Albert, Observ. Philol. p. 463.

*Hesiod,*

*Hesiod*, &c. understood their own language ;  
*κάππεσε θυμός. Κάββαλ' ἀπ' ἠπείροιο* [1].

'Tis pleasant to hear how strenuously, and with what a generous and brave concern the good man stands up for the liberties and properties of old *Greece* ; *τοσαύτη κακοδαιμονία πρὶ τινὰς ἐστὶ τῆ βαρβαρείας, ὥς, ἐπειδὴ Ἀλεξίς κέχρητο* πρὸ καμύειν ἡμελημύως, ἐχάτως αἰρεῖσθαι καὶ αὐτὸς ἔτω λέγειν· δέον, ὥς οἱ ἀεῖσοι τῶν ἀρχαίων, κάταμύειν. But not only the comedian *Alexis*, but the orator *Lysias* falls under the displeasure and correction of this severe censor, for his innovation and corruption of the purity of his own language, in using *ἀκολουθεῖντα μετ' αὐτῶν* for *ἀκολουθεῖντα αὐτῶν*, which last is the most usual construction both in the divine writers of the New Testament, and the old classical authors of *Greece*. But St. *John* and St. *Luke* have used the former and condemn'd construction, and therefore must fall under the sentence pass'd upon *Lysias* ; *ἐκ ἀκολουθεῖ μεθ' ἡμῶν. Τὰ ἔρσα αὐτῶν ἀκολουθεῖ μετ' αὐτῶν* [2.] 'Tis a little surprising that people who set up for masters of language, and dictators in criticism, shou'd commit such strange blunders, and shew themselves such mere strangers to those noble authors with which they pretend such an intimate acquaintance : *ἀκολουθεῖω, ἔπομαι*, and other words that signify *following*, are by both the best poets and the purest prose writers used these two ways, and in other manners of construction.

[1] Hom. II. 6. v. 280. *Hesiod. Οἰον. v. 189.*

[2] S. Luc. ix. 49. *Αποκ. xiv. 13.*

*Lysias,*



*Lyfias*, as quoted by the excellent *Mr. Albert*, repeats his error; τὰ ἔθνη τὰ μετ' αὐτῶ ἀκολουθεῖν-τα [3]. *Euripides* has σὺν τέκνοις ἄμ' ἐσπόμην. *Callimachus*, ἡ δ' ὀπιθεῖν Φοίνισσα μετ' ἱχνία Κύρῳ ὀπηδεῖ, *vestigia sequitur*. *Xenophon*, ἀλλ' ἦν σὺν ἡμῖν ἔπη, *si nos sequaris*——ὁμῶς ἐπ' αὐτοὺς ἐπομύετο, *closely pursuing them*. The *Latins* have sometimes imitated this construction of the *Greeks*. *Sallust*, who is very happy in copying out the beauties of those exquisite masters, has this phrase, *Meminisse post gloriam sequi invidiam* [4].

We have in the first volume observ'd, that a famous historian and critic has treated the great *Thucydides*, to whom he is extremely oblig'd, with a censorious freedom, which neither expresses very great judgment nor gratitude. 'Tis the celebrated *Denys of Halicarnassus*, who has written a treatise of the peculiarities of the noble historian, and reflected on many passages as vicious, and not pure sterling Greek, at least *Attic Greek*. Here a general answer will satisfy all proper judges. *Thucydides's* phrase and way of expression is with more reason judg'd to be right, because he writ it; than wrong, because *Denys* condemns it. But we shall take our usual method, and bring our vouchers. 'Tis charg'd on this noble author, that he uses the singular number for the plural — So do the best authors in

[3] In loc.

[4] *Eurip.* *Med.* v. 1143. *Callim.* *Delus*, v. 19. *Xen.* *Cyrop.* 5. p. 278. *Ed. Wells Græco-lat.* 1. p. 51. *Ed. Hutchinson.* *Sak. Bell.* *Jugurth.* c. 59.

the world. — He has τ' μὲν Συρακούσιον, ἐαυτὸν δ' ἔ πολέμιον ἢ τῶ 'Αθηναίῳ [5], which is declared by the critic to be contrary to the usage of pure *Attic* writers:

*Demosthenes* and *Aristophanes* are esteem'd good *Attic* writers by most critics; and they express themselves exactly in the same manner. The former has Παίονα and Ἰλλυειὼν, for Παίονας and Ἰλλυεῖς, which in the same oration he uses. *Aristophanes* has Λακεδαιμόνιον for Λακεδαιμονίους. Transition from one number to another, the use of collective nouns, and changing number and gender with regard to some word included in the sense, and equivalent to the word put down, are things so common in all the sacred and secular writers, that as there is no necessity to produce instances, so 'tis a little strange that so great a man as the critic above-mention'd shou'd charge 'em on *Thucydides* as innovations and blemishes of language.

Συρακούσιων ὁ δῆμος ἐν πολλῇ πρὸς ἀλλήλους εἰδὶ ἥ, is one heavy charge against the noble writer; which, if it cannot proceed from ignorance in the accuser, must arise from a worse motive, envy and spite to the character of that glorious *historian*, *statesman*, and *general*. Another fault found by low cavillers is change of gender, which is made with relation to an equivalent word which is placed first in the period — which *Thucydides* is guilty of — such as this, ἡ νόσος πρῶτον ἤρξατο χυεῖσθαι τοῖς Ἀθηναίοις —

[5] Vide Hen. Steph. Append. de Dial. Attic. p. 130, 131. Idem repetitur ibid. p. 46.



## 32 THE SACRED CLASSICS

λεγόμενον μὴ καὶ πρέτερον, which refers to νόσημα or κακὸν, of the same signification with the word νόσος, first put down. The vanity and presumption of these charges may appear by the instances produced in my first volume [6], and deserve no farther confutation.

The learned and diligent *Harry Stephens* has in his appendix to his *Greek* lexicon made a very long discourse upon the *Attic* dialect, and minutely pursued numerous mistakes and blunders in *Phrynichus*, *Magister*, *Suidas*, and all the tribe of grammarians, scholiasts, critics, guessers, &c. 'Tis of some use, and must have cost the writer some trouble, because it will be some fatigue to the most plodding readers, and devoted admirers of this indefatigable collector.

But while this great man cautions the lovers of the *Greek* language against giving an unreserv'd and rash credit to the rules and determinations of those forward writers, he, thro' human infirmity, makes several mistakes, and, if follow'd, will lead his reader into numerous confusions and wrong notions with respect to the purity and elegancies of that noblest of languages.

This excellent scholar denies that the plural number is used for the singular in prose writers in pure *Attic*: so, as he observes, πρέσωπα for πρέσωπον, τόξα for τόξον, ἄρματα for ἄρμα, are not to be found in good authors [7]. But I wish

[6] SS. Class. pars i. p. 87, 88.

[7] Scimus Atticos adjectiva quidem nonnulla πληθυντικῶς in significatione τῶ ἐνικῶ usurpare (ut πρῶτα, ἀδύνατα) sed quis unquam apud Atticum scriptorem in soluta oratione ita usurpata

with he had not been so positive. *Xenophon* is an unexceptionable author of pure Greek: he uses the plural and singular promiscuously, *τείχεσσι* and *τείχη*, are the same; *δάεκα περὶ τοῖς ἐργασίαις, καὶ γέρον ἐν τῇ ἀεισέῳ, ἐν δὲ δεξιῇ, μάχαιραν ἢ κοπίδα—ἐπὶ τὰ ἔργα τῷ ἀνδρὶ [8].*

This usage is common as well with the *Latin* as *Greek* prose writers: *Epistola* and *Epistolis* in *Justin* express the same thing. *Cæsar* has *Capite demisso Sequanos* ——— and *Curtius*, *Capitibus demissis* ——— *Tempus* and *Tempora* are promiscuously used by the best authors, particularly by *Nepos*. So *Mos* and *Mores* in the same signification, relating to a man's virtue and moral character, notwithstanding the vain criticism of some over-scrupulous scholars [9].

This great man in another place gives us an instance of a neuter noun plural, which is answered by a verb plural, contrary to the general practice of the *Greek* authors, and the positive assertion of most of the *Greek* grammarians; which, I am persuaded, cannot be thought authentic. 'Tis this in *Homer*;

Καὶ δὴ δῶκε σέσηπε νεῶν καὶ σπάρτα λέλυνθι.

Where *λέλυνθι* is put for *λέλυθι*, not only for

*usurpata invenit? Imò hæc usurpatio pluralis poetis Græcis peculiaris est; quam & Latini poetæ imitati sunt. Hen. Steph. Append. de Dial. At. p. 150.*

[8] *Xen. Cyrop. p. 520, 521. Ibid. Cl. Hutchins. i. p. 15. 7. p. 508.*

[9] *Nihil contra morem cuperent, nihil per metum vebantur. Tacit. Ann. iii. p. 117. ed. Elz. 1634. Vir antiquissimi moris. Val. Pater. l. ii. c. 116.*

the



the sake of the poetry, but according to the genius of the language, to strengthen and ennoble the sound; and to prove this, the prose writers often insert the *ν* in these cases; so we have proved from the sacred and foreign classics; ἡ καρδία ἡμῶν πεπλάτυν). His own author, which he quotes on another occasion, expresses himself after the same manner. 'Tis *Eustathius*, who on that line of *Homer*, *Il. α.*

Ἄν ἔρυξ μὲν πρῶτα, καὶ ἔσφαζαν, καὶ ἔδειραν,

has this grammatical remark, τὸ δὲ πρῶτα πεπλήθυεν) καὶ ἵνα.

I shall produce examples of nouns neuter plural regularly agreeing with verbs plural. There are several instances in the divine evangelists and apostles, and enough in the old *Greek* classics, to justify that form of expression. If *St. James* has δαιμόνια πειδύουσι καὶ φείουσι, we find in *Ctesias*, τὰ κρέη αὐτῶν πάνυ εἰς πικρά πολλά τε καὶ καλὰ διαπρέττονται, ἐδὲν γὰρ αὐτοῖς ἀρρεῖται ἥρ' πρέττεσθαι δεομένων [1].

We have formerly made some observations on the criticisms of the merry buffoon *Lucian*, and shew'd his want of thought, and indecent assurance, in charging the sacred writers, and other authors, infinitely *his superiors*, with solecisms.

[1] *Hom. Il. β'. 135.* SS. *Classic. par. 1.* *Hom. Il. α. 459.* *Eustath. in loc.* S. *James ii. 19.* *Ctesias de Indicis. Xen. Cyrop. ii. p. 137.* ed. D. Hutchinson. I thought proper to take notice of this small matter, because the most eminent grammarians, even the gentlemen of the Port Royal, make their rule general, and mention no exceptions: indeed they may seem to limit it by the word *souvent*, but give no example, *Nouvelle Methode Grecque*, p. 410.

We

We add here, that when he introduces one *Socrates* prescribing rules for language, and reproving the pretended barbarism of τῶν φίλων ὁ κορυφαίος, he contradicts himself, while he agrees with his friend the critic. *Plutarch* uses the word, Περιπατητικῶν ὁ κορυφαίος Στεγίων. And who will say that *Plutarch* did not write both good sense and good Greek? And, I fancy, even *Lucian* wou'd not so readily have given in to the weak censure of his cavilling friend *Mopsō*, if he had read ἀθανατώτερον in the divine *Plato*, nor have shew'd equal want of judgment and memory by using in one of his most serious compositions, that very expression, by him and his friend condemn'd and ridicul'd; Φημι τοίνυν ἡ δαίσα ἰσοείαν συγχεύοντα δύο μὲν ταῦτα κορυφαίως οἰκοθεν ἔχοντα ἦκειν, σόνεσιν τε πολλοῖσιν, καὶ δυνάμιν ἐρμηνευτικήν [2].

Offence has been taken at καθ' ἑīs by sharp critics, which is not to be endur'd by gentlemen of politeness and discernment; it ought to be καθ' ἑνα; and this remark has a very malignant aspect upon *St. Mark*, *St. John*, and *St. Paul*. 'Οἱ δὲ ἤρξαντο λυπεῖσθαι, καὶ λέγειν αὐτοῖς ἑīs καθ' ἑνα — ἑīs καθ' ἑīs ἐξήρχοντο. Οἱ πολλοὶ ἐν σῶμα ἔσμεν ἐν Χριστῷ. ὁ δὲ καθ' ἑīs ἀλλήλων μέλη — ὁ δὲ, by the bye, is turn'd into τὸ δὲ, which I'm afraid wou'd make the place incurable; but it is found but in very few books, and is a various reading of no consideration. If we resolve

[2] *Lucian* in *Pseudosoph. aut Solécista*. *Hen. Steph. de Art. Dial.* p. 334. *Plutarch. Colot. SS. Class.* p. 1. vol. 1. p. 138.



καθ' ἑīs, as the analogy of grammar and construction allows, into καὶ εἴτα ἑīs, all the difficulty vanishes. So we have κα̃τα for καὶ εἴτα, and if ἑīs follows, a must be cut off, and the *tenuis* τ, as grammarians express it, be chang'd into the *aspirate* θ, and that will be unavoidably and regularly grammatical — καθ' ἑīs. So the passages in the divine authors are all solv'd and clear'd — *One, and then one, or another — began to say to him — One, and then one, &c. went out —* that is, they all — one after another, began to say to him, to go out. *We being many, are one body in Christ —* first one of us, and then another; that is, all Christians in general, are members one of another [3].

We have κα̃τα in *Aristophanes*, and κα̃θ'··· Κα̃τα ψυγείῳ περιέφυγ' περσικαὶ —··· Κα̃θ'··· εἰπὼν διδύς, εἶπεν [4]. Κα̃τα, μῶν, ἢ δ' ὅς, ἀτῆα, λῶσε, are by this trifling buffoon ridicul'd as barbarous; and *Lexiphanes* is directed to vomit 'em up. But they wou'd have sat easy upon a sounder and better stomach. And, as we hinted in the former part, we must here repeat, that 'tis intolerable insolence in *such a one* as *Lucian* to correct either the philosophy or language of the *great Plato*, who uses these words in almost every page; and will be read and admir'd thro' all ages, for the nobleness of his sense, the sublimity

[3] St. Mark xiv. 19. St. John viii. 9. St. Paul to Rom. xii. 5.

[4] Aristoph. *Nubes*, v. 151, 1368.

of his doctrines, and the purity and inimitable graces of his style [5].

I have almost tir'd myself, and, I am afraid, my reader, with collecting the blunders of a set of mortals, who set up for our instructors and guides in our studies of the noblest language, that we believe mortals ever spoke or writ in. The use of such collections sparingly and prudently made, is obvious to every judicious scholar.

I conclude this section with an observation upon the bigotry and boldness of a learned and eager adversary of the doctrine and language of the Gospel. *Porphyry*, as a learned and judicious writer quotes him, will needs derive θυσία, a bloody sacrifice, from θυμίδω, to offer frankincense, and other sweet odours, not θύω, which is apply'd for the most part to bloody sacrifices, and metaphorically in a very few places of good authors to unbloody. This presumptuous assertion, purely advanced to serve his hypothesis against sacrificing any living creature to God, and expressing his malice against the *Jewish* and *Christian* institution, is an insufferable violation of all the analogy of grammar; wou'd turn the best languages of the world into mere jargon and cant; and is a most impudent insult upon the common sense and understanding of every reader. Θυσίαμα and θυσιαις come naturally and regularly from θυμίδω; but from θύω, θυσία. Θύμα is used, as the other, for a bloody sacrifice, tho' much more rarely. *Euripides* uses it, speaking of the murder of *Polixena*, and

[5] Vid. Hen. Steph. Append. de Dialect. Attic. p. 234.

the



the executioner and the appointed manager of those bloody rites :

— Δύμα' ὁ δ' ὀπισδάτης  
ἱερεὺς τ' ἐπέστη τῷδε, παῖς Ἀχιλλέως.

The worthy gentleman above-mention'd justly remarks, that this bold pagan in vain, and to his own shame, puts up this monstrous piece of criticism, to evade the divine institution and use of bloody sacrifices in the religion and worship of ancient times [6].

[6] Mr. Shuckford's *Connexion of sacred and profane history*,  
i. p. 82. Eurip. *Hecuba*, v. 222.



C H A P.



## CHAP. II.

*Being a further Discourse on Articles, Peculiarities in significations of words and phrases; Particles, and their various uses: Dialects in the New Testament parallel'd with the noblest foreign authors, and prov'd equally beautiful and significant, and sometimes superior.*

§. I.



THE article in this noble language very often serves only to give an agreeable harmony and lively turn to a period; sometimes it serves to distinguish, to mark out something particular, to give an emphasis and heightning to the discourse.

The former part of that divine passage in the author to the *Hebrews*, contain'd in what is call'd the first verse [1], has been already consider'd, and, I think, justly preferr'd before any passage in the classics, even upon the consideration of the beauty and seasonableness of the article. Lay what is call'd the second verse to it, and you make it a full period, containing a most sublime sentiment, deliver'd in the most proper words,

[1] Heb. viii. 1, 2.

and



and lively manner ; Τοῦτον ἔχομεν ἀρχιερέα, ὃς ἐκάδισεν ἐν δεξιᾷ τῆς θρόνου τῆς μεσσωσύνης ἐν τοῖς ἁγίοις ὡς ἀγίων λειτουργός, καὶ τῆς σκηνῆς τῆς ἀληθινῆς, ἣν ἐπηξεν ὁ Κύριος, καὶ ἐκ ἀνθρώπου.

Take this in one view, and I believe any scholar of ear and judgment will allow its true grandeur, and superiority to any thing to be found in foreign authors. There seems to me to be the same beauty in the article put before the chief words of this lofty description of our Saviour's majesty and august offices, as there is in omitting it before ἀνθρώπου. *God is the sole author and disposer of this heavenly institution; the only dispenser of these celestial privileges, procured for the world by the passion, ascension, and intercession of the Son of his love and bosom. Man had no contrivance, no power, or thought: He has no concern in this great and salutary mystery, but to be humble and thankful; to adore that incomprehensible miracle of our Redemption, and enjoy the full effects and benefits of it.*

§. 2. PECULIARITIES, or ways of expression not found in any other authors in the same language, have been with great aggravation charg'd as an unpardonable fault in the divine writers ; but the same, and greater liberties have been taken by the noblest Greek and Roman authors, without any complaints but from the quarter of ignorance and conceit. That construction, Ἐθαύμασεν ὅλη ἡ γῆ ὀπίσω τῆς θείας [2], has given offence to weak and over-nice critics.

[2] Apoc. xiii. 3.

In the first place, *πορδομένη* may be understood; and then it will be, *All the world, which went after the beast, wonder'd at the cure.* But put it in the vulgar construction, *All the world wonder'd after,* for *wonder'd at the beast*: we can add to the few instances mention'd before, a great many peculiarities in the first-rate *Grecians*, more bold and surprising.

Plato has *οἱ ζῶντες καὶ τὰ ζῶντα* [3], *living persons and living things*, for *the universe, all the ranks of being.* That use of *ἅλλο* [4] in *Herodotus* is excessively bold, and, I think, unexampled; *Θύσει μιν, καὶ ἄλλα πρὸς ἑαίᾳ ἄμα αὐτῷ*, *When a man is grown very old, among the barbarous Massagetæ, the nearest relations meet together, and kill him, and with him (other) some sheep, on which they have a rich and delicious feast.* *Τηλεῖ γδ οἰκῶ ἧς ἀγρῶν*, for *I live at a great distance in the country*, is, as the scholiast seems justly to observe, for *οἰκῶ ἐν τοῖς ἀγροῖς*, and is a way of construction very rarely to be found.

In that passage to the *Ephesians*, v. 31. *ἀντὶ τούτου καὶ ἀλείψει ἄνθρωπος τὸ πατέρα αὐτοῦ καὶ τὴν μητέρα*, this preposition has a peculiar signification; for *διὰ, χάριν, or ἕνεκα.* *For this cause,* on the account of the divine institution of marriage, and its mystical representation of the most sacred union of Christ and his church, *shall a man leave his father and mother, and cleave to his wife*: which is, in the Greek interpreters of

[3] Phædo, 71. ante E.

[4] L. i. p. 67. l. 6.



the Old Testament, ἐνεκεν τούτου, and the same in *St. Matthew* and *St. Mark* [5].

In *Euripides* ἐνεκα is used in a sense very different from that usual in this author, or others, that is, for πλὴν, *excepting*. Νεκρὸς γὰρ ἔτ' ἐνεκα σμικρῆς πνοῆς. On which the scholiast makes such an observation, and gives it such a turn, as, in my opinion, perverts the sense, and makes the passage ridiculous. Let the reader take his words, and judge; Νεκρὸς γὰρ ἔτ' χάριν μικρῆς ἀναπνοῆς, τετίσιν, ἐς γὰρ ἐστὶ νεκρὸς, διότι σμικρὸν ἔχει πνοήν [6].

Ev in all its significations and usages in the inspir'd writers, may be parallel'd in the true classics of old Greece; but seems to me to be taken in a signification very peculiar, in the above-nam'd elegant author; Χρόνῳ σὺν ὁρμα μυελαῖς ἐν ἀμέραις περσιῖδον, *Sero tuum vultum post innumeros dies aspexi* [7].

Ἄνδρες ἦν πάχυν, for πλέστοι, *rich men*, is found in *Herodotus*, and, I think, scarce in any other authentic writer. The *Septuagint* have πλοῦτες τῇ γῆς, exactly agreeable, and a literal translation of the *Hebrew* [8]. Θανατίω has in the great *Plato* a signification scarce to be found in any of the other old classics, of *desiring, meditating on, and preparing for death*, by denying to a man's self the irregular gratifications of his bodily appetites, and raising and refining his spirit

[5] Gen. ii. 24. St. Mat. xix. 5. St. Mark x. 7.

[6] Eurip. Orest. v. 84.

[7] Eurip. Phœnissæ, v. 315.

[8] Herod. v. 296. 13. Psal. xxii. 29.

by virtue to the contemplation of divine things, and the enjoyment and true relish of spiritual and celestial pleasures [9]. Παράμυθια in this same author stands for an *argument* or *proof*; Ἀλλὰ τὸτο δὴ ἴσως ἐκ ὀλίγης Πάραμυθίας δέεται καὶ πίσεως [1]; which more commonly in this author, and, I think, universally in other noble writers, signifies either *exhortation* or *consolation*.

Τε for ἀλλὰ, *sed*, is very extraordinary, but found in *Herodotus*; Ὁ δὲ Κῶνς δία τε ἔ τύχωντο, δημότης τε ὦν, *Coes being not a prince, but a private man*.

Ἀνογύομαι, *to declare, to repeat*, is, I believe, scarce to be found but in the same noble writer, speaking of some of the *Thracian* customs; where he tells you, that the *Trausi* rejoice when any of their friends die, because they are released from all the miseries of mortality, and are in a state of happiness. But when an infant is born, his relations sit about him, deplore his miserable condition, and at large repeat and go over the numerous troubles and sufferings that attend human life, Ἀνεργεῖσθαι τὰ ἀνθρωπεία πᾶντα [2], Opening all the troubles and miseries incident to mankind. In our language there are a great number of *Greek* phrases, perhaps as many as in any *European* tongue, by which 'tis enrich'd and ennobled.

[9] Plato Phædo, p. 64.

[1] Id. ibid. p. 70. l. 2. post B.

[2] Herod. Gr. v. p. 289. l. ult. Ἀθανατίζω in the same place seems to bear a strange and unusual signification; Τετέων τὰ μὲν γέται οἱ ἀθανατίζοντες. Ibid. p. 288. l. 17.



Ἐπεὶ elegantly includes an ellipsis, which may be supply'd by the former part of the discourse both in the politest of the common authors, and the writers of the Gospel; Μὴ ἄδικῃ ὁ Θεός; μὴ γένοιτο. Ἐπεὶ πῶς κενεῖ ὁ Θεὸς ἢ κόσμον; after this particle εἰ γάρ ἐστι, or an equivalent expression, must be understood. In *Aristotle* we have ἐπεὶ in the same manner: Ἐπεὶ ἐδὲν ἂν ᾖν ὄφελος αὐτῆς, *We study virtue, that we may be good; if it was not so, what wou'd be the value of it* [3]?

Τῷτο μὲν and τῷτο ὃ answer one another in distribution; Τῷτο μὲν ὁνείδεσι καὶ θλίψεσι θεατερίζομενοι, τῷτο ὃ κοινωνοὶ ᾗς ἕως ἀνασρεφομένων θύων θέντες. So the first historian, and one of the best and sweetest writers of Greece; Τῷτο μὲν δ'ὕο ἡμέων ἥσσωτε, τῷτο ὃ ——— τὸς πεμπομένων τῶ ἐμῷ κτείνει [4].

Ἀλλὰ put after εἰ signifies yet, notwithstanding: Εἰ γὰρ καὶ τῇ σαρκὶ ἄπειμι, ἀλλὰ πρὸ πνεύματι σὺν ὑμῖν εἰμι, *For tho' I be absent in the body, yet I am present with you in the spirit.* The learned Mr. *Hutchinson* has furnish'd us with the same use of these particles in this position, out of the pure and elegant *Xenophon*; Εἰ ὃ σῶτο ψεύδομαι, ἀλλ' ὃ τι γε ᾗς ἀνθρωπίνων περὶ πορείων αὐτῇ ταχίστη, τῷτο εὐδην [5]. We have in the former volume shew'd that ἔν is often superfluous as to the sense in the common and

[3] Rom. iii. 5, 6. Aristot. Eth. Nicom. p. 57. Eurip. Hecuba, v. 1275.

[4] Heb. x. 33. Herod. Gr. iii. p. 208, 209.

[5] Col. ii. 5, parall. 2 Cor. xiii. 4. Xenoph. Cyrop. viii. p. 643. n. 3.

sacred classics, but produced no parallel places out of the former, which are innumerable;

Οἱ δ' ἔν Σάμιοι ——— τέτρες λυσέμενοι ——— ἀποπέμπουσι [6].

"Οπως, μή πως, ἵνα, have the indicative mood of a verb join'd to 'em, when their signification seems intirely to require the potential; μή πως ὅδ' σὺ φείσεσαι is the reading in a great number of the best editions and manuscripts of the New Testament, and is pure Greek, and more elegant than φείσεσαι, Rom. xi. 21. "Οπως μὴ σπαντὸν οἰκτιεῖς ποτε, is in *Æschylus*. So *Aristophanes* uses it [7]. We have it used in the same construction in the great *Plato*. Πᾶν μηχανώμεν ὅπως ἔτοι μὴ δώσουσι δίκην, "ἵνα is so used in the *Revelation* of *St. John*; "ἵνα ἔσαι ἡ ἱερόσυλα αὐτῶν ἐπὶ τὸ ξύλον τῆ ζωῆς: and then the construction is varied; Καὶ τοῖς πωλεῖσιν εἰσέλθωσιν εἰς τὸ πόλιν. Tho' this passage may admit a different resolution; ὅπως ἀσφαλὲς ἔξει is in *Thucydides*. To the same sense, Μὴ τις ὑμᾶς ἔσαι συλαγωγῶν διὰ τὴ φιλοσοφίας, καὶ κενῆς ἀπάτης, is in the excellent writer *St. Paul* [8].

The variety of *dialects*, used with moderation, as in the evangelists and apostles, gives the sacred book an agreeable and pleasant turn and grace to those who read and compare it and the foreign

[6] Herod. Gr. ix. p. 546. l. 5. Plat. Phædo, 90. lin. penult. St. Luc. xx. 25.

[7] *Æschyl.* Prometh. 68. *Aristoph.* Nubes, 685. ὅπως — ἀντιλέγειν δυνήσεσθαι.

[8] Plat. Ep. 3. p. 318. Revel. xxii. 14. *Thucyd.* iv. p. 274. Demosth. de Corona, ed. Ox. p. 171. lin. antepen. Col. iii. 8.



classics now; and serv'd much to the instruction and gratification of the different inhabitants of Greece, and of all the world who understood that language, when the invaluable writings first came to their hands. I add an observation or two on this head, and pass on. In *St. Mark* the augment is taken away from the verb;  $\phi\acute{o}\nu\omicron\nu\ \omega\pi\epsilon\pi\omicron\iota\acute{\eta}\kappa\epsilon\iota$  for  $\acute{\epsilon}\pi\epsilon\pi\omicron\iota\acute{\eta}\kappa\epsilon\iota$ ; which is frequent in the *Ionic* and *poetical* dialect. But we find it in the best authors that write in the common and *Athenian* dialect. *Plato* has  $\mu\eta\chi\alpha\rho\acute{\omega}\mu\eta\nu$  for  $\acute{\epsilon}\mu\eta\chi\alpha\rho\acute{\omega}\mu\eta\nu$ . So *Demosthenes*,  $\omicron\iota\kappa\omicron\iota\ \kappa\alpha\theta\eta\tau\omicron$  for  $\acute{\epsilon}\kappa\alpha\theta\eta\tau\omicron$  [9].

$\text{ἦ}\delta\alpha$  is for  $\text{ἦ}\varsigma$ , some say according to the *Eolic* dialect, but is very often used by the choice *Attic* writers;  $\text{ἦ}\pi\epsilon\ \kappa\iota\ \sigma\acute{\upsilon}\ \sigma\upsilon\kappa\omicron\zeta\acute{\alpha}\lambda\epsilon\iota\alpha\ \acute{\epsilon}\nu\ \tau\alpha\iota\varsigma\ \gamma\upsilon\nu\alpha\iota\varsigma\ \iota\nu\ \text{ἦ}\delta\alpha$ ; So in *St. Matthew*,  $\text{Καὶ}\ \sigma\acute{\upsilon}\ \text{ἦ}\delta\alpha\ \mu\epsilon\tau\acute{\alpha}\ \text{Ἰ}\nu\sigma\acute{\alpha}$ . The same addition is made to other verbs;  $\acute{\omega}\varsigma\ \acute{\epsilon}\nu\ \mu\acute{\upsilon}\delta\omega\ \delta\iota\eta\epsilon\iota\delta\alpha$ , for  $\delta\iota\eta\epsilon\iota\varsigma$ ; *quasi per fabulam percurrerebas, exponerebas* [1].

$\text{Καὶ}\ \tau\alpha\acute{\upsilon}\tau\alpha$  is an elegant *Atticism*, that adds emphasis to the discourse;  $\text{Ὑ}\mu\epsilon\iota\varsigma\ \acute{\alpha}\delta\iota\kappa\epsilon\iota\tau\epsilon$ ,  $\kappa\alpha\iota\ \acute{\alpha}\pi\omicron\sigma\epsilon\phi\acute{\epsilon}\iota\tau\epsilon$ ,  $\kappa\iota\ \tau\alpha\acute{\upsilon}\tau\alpha\ \acute{\alpha}\delta\epsilon\lambda\phi\acute{\epsilon}\varsigma$ , *You injure and defraud, and that even your brethren both in natural and spiritual relation: which is an aggravation of your crime.*  $\text{Ἀ}\phi'\ \acute{\epsilon}\nu\omicron\varsigma\ \acute{\epsilon}\chi\theta\rho\acute{\eta}\theta\eta\kappa\epsilon$ ,  $\kappa\iota\ \tau\alpha\acute{\upsilon}\tau\alpha\ \nu\epsilon\kappa\epsilon\kappa\rho\omega\mu\acute{\epsilon}\nu\epsilon$ ,  $\kappa\alpha\theta\acute{\omega}\varsigma\ \tau\acute{\alpha}\ \acute{\alpha}\sigma\epsilon\gamma\ \tau\acute{\epsilon}\ \kappa\epsilon\gamma\iota\upsilon\epsilon\ \tau\eta\varsigma\ \pi\omega\lambda\acute{\eta}\theta\epsilon\iota$ ,  $\kappa\iota\ \acute{\omega}\sigma\epsilon\iota\ \acute{\alpha}\mu\mu\omicron$   $\eta\ \pi\alpha\rho\acute{\alpha}\ \tau\acute{\omicron}\ \chi\epsilon\lambda\omicron\ \tau\acute{\omicron}\ \delta\alpha\lambda\acute{\alpha}\delta\omega\varsigma\ \eta\ \acute{\alpha}\nu\alpha\epsilon\iota\theta\mu\acute{\iota}\theta\omicron$  [2]: *From one person, and be likewise worn out and weaken'd with old*

[9] *St. Marc.* xv. 7. *Plato*, ep. 3. p. 318. *Demosth.* de Corona.

[1] *Aristoph.* *Plut.* ver. 970. *St. Matt.* xxvi. 69.

[2] *1 Cor.* vi. 8. *Heb.* xi. 12.

age, sprung such an innumerable progeny, which increases the wonder, and obliges us to ascribe that great work to almighty power. This noble passage abounds with beauties; the sentiment is grand, the illustrations and similes very pertinent and graceful, and the articles sweet and harmonious. Αἰσχερὲν ὑμᾶς βάρβαρον ἄνθρωπον καὶ ταῦτα γυναῖκα φροῦδος, And which is most contemptible, and proper to excite indignation. So Demosthenes. Aristophanes supplies us with examples of this usage of this Attic phrase; Μὲ προσβιάζειται, καὶ ταῦτ' ἀποκεινομένη τὸ παρόπαν, εἰδὲ γρύ [3]. I ask leave to observe by the bye, that a learned gentleman, who has deserved well of the sacred volumes, has told us, that χεῖλα, by a Hebrew metonymy, is put for speech, as 1 Cor. xiv. 21. and, by a Hebrew metaphor, for the sea-shore, as in this admirable place before us: But that it is no mere Hebraism, the learned Mr. Albertus has shew'd out of an unexceptionable author; Παρὰ τὰ χεῖλα τὰ πόρτα [4].

Ἐνι for ἐνὶ or ἐνέσι is often used by the poets; but is not peculiar to them: The best prose authors use it so: Ἀλλ' ἴσως ἐνι τις καὶ ἐν ἡμῖν παῖς ὅσις τὰ τοιαῦτα φροῦται [5]. So in the divine authors we find the same usage; Ὅσα ἐκ ἐνι Ἑλλην καὶ Ἰουδαῖοι, πειριζομένη καὶ ἀκροβυστία, βάρβαροι, Σκυῖται, δέλοι, ἐλπίδες ἀλλὰ τὰ πάντα καὶ ἐν πᾶσι Χεῖρας. The repeating this noble passage

[3] Aristoph. Plut. v. 16, 17. 272.

[4] Pasor. Gr. Gram. N. T. de Dial. p. 694. Mr. Albert in Heb. xi. 12. p. 439.

[5] Plat. Timæus, p. 77. post E. Col. iii. 11.



# 48 The SACRED CLASSICS

puts me in mind of an objection raised against βαρβαροι, and Σκύθης, they being two words that signify much the same; whereas there is a perpetual and beautiful opposition between the other thro' the whole period. But we cannot lose Σκύθης out of the sacred text. 'Tis a gradation, and heightening of the sense; *Not only common Barbarians, but Scythians, the most savage and barbarous of all those uncultivated clans and herds of mortals.* The great Tully confirms this distinction; *O noster misericors, quid facis? Quod nulla in Barbaria quisquam tyrannus. Quis hoc facit ulla in Scythia tyrannus, ut eos, quos lucta afficeret, lugere non sinneret?* Herodotus confirms this character of the excessive brutality, and bloody fierceness of the *Scythians* above other Barbarians [6]. *Barbariæ nomen datum à Græcis omnibus qui linguæ Græcæ non erant. Crescit oratio, nam inter Barbaros barbarissimi erant Scythæ, semiferi homines, itaque hoc nomine tanquam probroso in Demosthenem utitur Æschines. Seneca in Troadibus;*

*Quis Colchus hoc, quis sedis incertæ Scythia Commisit [7] ?*

I now pass on to justify by parallel usage of the best authors of old Greece several phrases and forms of expression, whose propriety and classicalness have been deny'd or doubted.

That form of expression βαρβάρωμα βαρβαρίζω, and numerous others of the same nature, has been

[6] Tull. Or. in Luc. Pison. Herod. ii.

[7] Ver. 104. Vide Critic. in Poli Synop.

much

much scrupled by, and very offensive to, some writers of great fame: but with what reason, will soon appear; *Λίπα μετὰ τῷ γυμνάξει* *ἡλείψαντο*, *Certaturi se oleo unxerunt.* *Καλεῖδης* *τῷ ὀνόμ' ἀθάνατον*, *Vocari hoc nomine immortalē.* *Τέρπει κενὸν ὄνησιν τετραμύχους καί τις σφαγὰς*, *Lethalibus vulneribus vulneratos* [8].

*Καταβολὴ κόσμου*, in the sacred writers, seem'd to some gentlemen conversant in these studies, unexampled in the old *Grecians*: Indeed 'tis very rare; but 'tis found in the lofty *Pindar*; *Κάλα-βολὰν ἱερῶν ἀγώνων* [9].

Our learned countryman *Gatakēr* wou'd not allow that *φῶς* is put for *πῦρ* in any good classic author, which is so put in *St. Mark*; *Καὶ ἦν θερμαίνοντο πρὸς τὸ φῶς*. The relation of light and fire is so near, that it cou'd not be flocking to put one for another; and *Xenophon* uses it in the same sense; *Ἐπισπίπτεσιν ἀνδρῶς πίνεσσι πρὸς φῶς πολλὸν* *They rush upon them drinking by a large fire* [1].

*Τέλος*, in *St. Peter*, signifies *the end* and *consummation* of the good Christian's hopes, the *fruits* of his labours, and the full *reward* of all his sufferings and undaunted bravery in the Christian warfare, in that admirable passage,

[8] *S. Matt.* xx. 22, 23. *Thucyd.* i. p. 4. l. 13, 14. *Pindar.* ἐλ. 6. v. 93, 95. *Eurip.* *Orest.* 1048. *Phœnissæ*, 1453.

[9] *St. Mat.* xiii. 35. 1 *St. Pet.* i. 20. *Pindar.* *Nem.* Od. ii. v. 5.

[1] *Gatak.* de N. T. stylo. *Xenophon* has, in the place just quoted, *φλόγα* for *πῦρ*, which he will have to be a *Hebraism*, p. 241. *Xen. Cyrop.* vii. p. 528. Vide *Not. doctissimi Hutchin-soni*.



Αγαλλιᾶσθε χαρᾷ ἀνεκκαλήτῳ καὶ δεδουξασμένη, κομιζόμενοι τὸ τέλος τῆς πίστεως ὑμῶν, σωτηρίαν ψυχῶν. Pindar uses this word in exactly the same sense, but upon an occasion infinitely less and lower; Δόρυκλῶς δὲ τέλος πυγμαῖας φέρε, Τίρυνθα ναίων πόλιν [2].

Πληγὴ primarily signifies a wound or stroke on some part of the body; and in the sacred classics is by an easy metaphor transferr'd to the signification of any punishment, either of nations or private persons, inflicted by the hand of Providence, by wars, pestilences, seditions, earthquakes, overthrows in battle; which is frequent in sacred writers, and not very uncommon in the other classics.

Πατάξαι δὲ γῆν πάση πληγῇ, Rev. xi. 6. is taken in this sense by St. John, and in a great many other places in that lofty book of the *Apocalypse*. Herodotus has τρώμαλα, an equivalent word, in the signification of losing great battles, and sustaining all the direful consequences of a total overthrow. Æschines has the very word πληγῇ. Ἀδύμεος δὲ τὸς Ἕλληνας λαβεῖν τιλικαύτης πληγῆς γεγεννημένης. So in Herodotus of the Persians conquer'd and put to flight, and struggling with various distresses, 'tis said; Ἄτε μεγάλως πληγέντες ἔκπεσεν ἀνωτέρω τὰ πρὸς ἐσπέρας [3].

Ἐφάνη for ἦλθε is very rare in sacred authors; and I thought once, that it was not to be found

[2] 1 St. Pet. i. 8, 9. Pind. Ὀλ. i. v. 81, 82.

[3] Revel. xiii. 13, 14. xxvii. 18. Herod. i. p. 7, 8. p. 501, ad fin. Æschin. adv. Ctes. Ox. p. 88. l. 10,

in the old Greeks in that sense : but the passage following is fully satisfactory ; Πόθεν, ὦ Σωκράτης, γαίῳ; Unde venis, O Socrates ? St. Luke has Ἡλίας ἐξάγει, i. e. ἦλθε [4].

Ἵπὲρ δύναμιν in the great St. Paul, signifying that he had labour'd and suffer'd for the interest of the Gospel in a prodigious manner, and to the utmost stretch of human power and patience, is a beautiful, and very easy and natural hyperbole; which has in the first volume been parallel'd out of the nervous and grand orator of Athens. On the account of some cavils and froward objections that still are made against that strong and emphatical way of expression, give me leave to add the following parallel places out of some of the finest writers the world can produce. *Ultra quam vellet aut posset. Cetera quæ ad re pertinebunt, cum etiam plus contenderimus quam possumus, minus tamen faciemus quam debemus. Proni studii certius indicium est supra vires niti, quam viribus ex facili uti : alter enim quod potest præstat ; alter etiam plus quam potest* [5].

An over-wise grammarian and critic pronounces, according to the usual confidence of conceited men of letters, that *μισογονία* is never apply'd to a woman having nuptial conversation with a man, but to the man conversing with the woman. But the observation is vain and ground-

[4] Plat. Protag. p. 308. S. Luc. ix. 8.

[5] 1 Cor. viii. 3. 2 Cor. i. viii. which is a grand and eloquent passage ; Καθ' ὑπερβολὴν ἐπαρήθημεν ὑπὲρ δύναμιν. Liv. lib. xxlii. p. 171. Hearne. Tull. ep. i. 8. p. 16. ed. Græv. Val. Max. iv. 8. p. 197. ed. Rob. Steph.



less; Νύμφην μισγομένην ὡς ἕκαστος οἱ μιχθῆ—  
 αὐταὶ βέλονται ἀνδράσι μίσγεσθαι [6]. Our learned  
*Gataker*, according to his usual assurance, pro-  
 nounces magisterially, that *παῖς* is never used for  
 the offspring of brute creatures, unless some-  
 times in the poets. How just this remark is,  
 appears from *Plato*, in his incomparable apology  
 of *Socrates*; "Ὡς περ ἂν εἴ τις ἵππων μὲν παῖδας  
 ἡγοῖται [7].

Next we proceed to produce some very signifi-  
 cant proverbs, beautiful morals, and emphatical  
 strong expressions, which are found both in the best  
 foreign classics, and the inspir'd ones; but ge-  
 nerally with much more advantage in the latter,  
 both with respect to the choiceness of the words,  
 the importance of the matter, and the propriety  
 of the application.

An extravagant young man in *Theocritus* ap-  
 plies a famous proverbial expression to a low  
 and lewd occasion, when he tells a loose wo-  
 man, who was ready to gratify him in his cri-  
 minal passion, that she had *pluck'd him out of*  
*the fire*;

Τὸ με δεύτερον ἐκ πυρὸς ἔλδω [8].

*St. Jude* uses the same vigorous form, but up-  
 on the most noble and valuable occasion that  
 can happen. He exhorts the ministers and ser-

[6] Herod. Gr. iv. p. 277. l. 19, 20. v. p. 288. Hen.  
 Steph. de Dialect. 234.

[7] *Gataker* de stylo N. T. p. 167, 168. Soc. Apol. p. 27.  
 ad E.

[1] *Theoc.* Idyl. ii. 131.

vants of Christ to apply their utmost zeal and industry to reclaim a wandring deluded brother from the error of his heretical ways, and those vile principles and practices suggested to him by the unclean apostate spirits of darkness; and directly tending to debauch both soul and body, and to plunge him in the abyss of irrecoverable damnation: "Οὐς ἐν φόβῳ σώζεις, ἐκ τῶ πυρὸς ἀρπάζοντες, μισῶντες καὶ τὸ ἀπὸ τῆ σαρκὸς ἐσπιλωμένον χιτῶνα, v. 23. *Amos* and *Zecharias*, the famous prophets in the Old Testament, have the same proverbial strong expression, well render'd by the Greek interpreters; Ὡς θαλάσσης ἐξεσπασμένον ἐκ πυρὸς ἐγένεθε, *Amos* iv. 11. *Zeck*. iii. 2.

The old classics used the proverbial saying, *innumerable as the sand on the sea-shore*, when they intended to express immense multitudes, or grand obligations laid upon mankind, or themselves in particular, by some publick-spirited and magnificent benefactor. The sublime *Pindar* is very happy (as in other cases) in accommodating this saying to his purpose, with great grace, and singular advantage:

Ψάμμῳ ἀειθρὸν φριπέφρονι,  
Ἐκείνῳ ὅσα χάσματ' ἄλ-  
λοις ἔθηκεν, τίς ἂν φεῖσαι δύναίῃ;  
Διείσομαι πολέσιν  
Περί πλῆθους καλῶν ὥς μὲν σαφές  
Οὐκ ἂν εἰδείην λέγειν  
Ποντιαῖαν φάφον ἀειθρὸν [9].

[9] Ol. ii. 179, &c. Ol. xiii. 63, &c.

We



We find this proverbial way of expression used by *St. Paul* with exact propriety and agreement to his subject, in a period where there is an assemblage of various beauties, and a very agreeable cadence and harmony in the structure; *Διὸ καὶ ἀπ' ἐνὸς ἐκφυγῆσθης, καὶ ταῦτα νενεκρωμένους, καθὼς τὰ ἄσπερα τῷ ἔρεινῳ πρὸς πλῆθει, καὶ ὥσει ἄμμου ἢ ῥέει τὸ χεῖλος τῆ θαλάσσης ἢ ἀναείθρηστο* [1]. Here an intelligent reader will, besides the beautiful and apposite proverbial expressions *ἄσπερα τῷ ἔρεινῳ πρὸς πλῆθει*, and *ἄμμου ἢ ἀναείθρηστο*, observe the fine metaphor *χεῖλος θαλάσσης*, formerly accounted for, and the repetition of the article, which contributes very much to the sweetness and musical sound of the period. *St. Chrysostom* puts *οἱ πάντες* after *ἐκφυγῆσθης*, but we do not find it in any other book.

'Tis plain, *St. Paul* was admirably vers'd in all the learning of the age he liv'd in, quotes several *Greek* authors, and had, very probably, read all the best: and that in his writings he has frequent allusions to the customs of the *Jews*, *Greeks*, and *Romans*; and the beauties of several of his elegant and strong passages cannot be discern'd without a competent acquaintance with that learning: And why may it not be probable, that the learned apostle in that fine passage in the epistle to the *Galatians*, had an eye to that remarkable parallel passage expressing a custom peculiar to a temple of the ancient *Hercules* in *Egypt*? Any man's servant who fled to this

[1] Heb. xi. 12,

sanctuary,

sanctuary, and had the sacred brands or marks of that deity impress'd upon him; was suppos'd to be under his immediate care and protection; and by that, to be privileg'd from all violence, and harsh treatment. So St. Paul, the great confessor, champion, and at last martyr of Jesus Christ; *Let no man, who professes veneration and faith in our common Saviour, give me his fellow-servant any disturbance or vexation in the course of my ministry, and discharge of my duty; since I bear in my body his sacred marks. The bruises and impressions of violence and cruelty, which I have received in his glorious service, will be upon me till I go down to the grave: therefore I esteem myself as sacred and devoted to my divine Master; and may as justly claim the civility and charity of all the worshippers and lovers of the Lord Jesus in sincerity, as I firmly hope and depend on the gracious acceptance and protection of our great Lord himself.* It may not be improper to lay both the passages before the judicious reader, that he may be entertain'd by the exact parallelism which he will see betwixt them, and be better enabled to determine upon the probability of the conjecture.

Τῶ λοιπῷ, κόπως μοι μηδεὶς παρεχέτω ἐγὼ γὰρ τὰ στίγματα τῶ Κυρίου Ἰησοῦ ἐν τῷ σώματί μου βασάζω [2].

Ἦν δ' ἐπὶ τῷ Ἰησοῦ, ὃ καὶ νῦν ἐπὶ Ἡρακλείου ἱερὸν ἐς τὸ ἵν' ἀπαφυγῶν οἰκέτης ὄτεω ἀνθρώπων

[2] Galat. vi. 17.

ἐπὶ



ἐπιβάλλη) σίγμα]α ἰσχ', ἐωϋτόν διδὲς τῷ Θεῷ, ἔκ  
 ἕξει τῆς ἀφ' αὐτοῦ [3].

The *Ethiopic* version turns σίγμα]α by *dolor-rem*, the pains of Christ, the marks of those stripes and wounds received for the sake of the Gospel. This great champion does not say, *I have*, but *I bear or carry about me the marks of the wounds I received in this glorious warfare*. "Ὡς περ ἐπὶ τριπαίοις μέγα φρονῶν, ἢ σημείοις βασιλικῶς. Οὐ]θ' ἐπὶ τοῖς τεχνύμασι ἐναβαρύνει, καὶ καθάπερ οἱ σημειοφόροι τῆς στρατιῶν, ἔτω καὶ ἐτ' ἀγαλλιά-  
 ζει) τεχνύμα]α ὑπερέρων.

Our sacred authors very emphatically give the name of *dead men* to vile and lewd offenders, by reason of their inactivity and uselessness in any station of life; their nauseous and offensive conversation, thoughts, and language; Νεκρὸς τοῖς ᾠδραπλώμασι, καὶ ταῖς ἀμαρτίαις [4]. *Aristophanes* has the same form and strong way of expression, of a corrupt and arbitrary statesman; Νυνὶ δ' δημαγωγεῖ ἐν τοῖς ἀνὰ νεκροῖσι, where by τοῖς ἀνὰ νεκροῖσι are understood the wicked citizens of *Athens*, who were seduced by the plausible harangues, by the bribes and pensions of an impudent *demagogue*, and false-nam'd *patriot*, to sell their country at a *poor rate*; that from the ruins of *that* the consummate villain might raise himself to *unbecoming grandeur*, and *enormous fortunes* [5].

On this place the learned Mr. *Albert* has a curious observation in defence of the style and

[3] Herod. Gron. ii. p. 129. S. Chrysoſt. in loc.

[4] Ephes. ii. 1.

[5] Aristoph. Ranæ, ver. 418.

language

language of St. Paul, and the other writers of the sacred canon; which is very applicable not only to this passage, and that immediately preceding, but in general gives the reason why capable scholars shou'd study this subject; encourages'em to slight the cavils and objections of those who undervalue such labours; and exhorts'em to proceed in such a pious, useful, and pleasant employment; *Ita quæ ad superstitionem adhibita sunt ab ethnicis, ea verba sacri scriptores suo jure sæpe transferunt ad usum sacrum; unde summi viri talia notare non dedignati sunt; ut liqueat sermonem apostolorum non inficetum adeo, aut novum fuisse, sed eleganter prolatum, & à Græcis facile intellectum.*

St. Peter's construction and grammar will not be accused of solecism by persons of judgment conversant in these matters, tho' it be as bold and free as any thing of this nature in the sacred books; Ἐκαστος καθὼς ἔλαβε χάρισμα, εἰς ἐαυτὸς αὐτὸ διακονήσας, ὡς καλοὶ οἰκονόμοι ποικίλης χάριτος Θεοῦ [6]; because more harsh and difficult forms of expression in the construction of collective nouns are not unusual in the sublimest and purest authors of Greece.

Take that in Herodotus; Μαχοίμην ἂν πάντων ἡδιστα ἐνὶ τεύχεσσι καὶ ἀνδράσιν, οἱ Ἕλληνας ἕκαστος φησι τεύχεσσι ἄξιον εἶναι [7].

Virgil's representation of Sinon, his posture, his behaviour, his feign'd astonishment, wistful

[6] 1 S. Pet. iv. 10.

[7] Herod. Gr. vii. p. 413. Vide etiam Eurip. Orestes, v. 1716. Herod. iv. 277.

looks,



looks, and semblance of a deep sorrow, is a noble piece of imagery, drawn in the liveliest colours ; which presents the artful hypocrite to the fancy and eye of the reader in full proportion ; and at first almost deludes him, as *there* it did King *Priam* and the *Trojans*, into a compassion for his case, and belief of his sincerity :

*Namque ut conspectu in medio turbatus, inermis  
Constitit, atque oculis Phrygia agmina circumspexit :  
Heu ! quæ nunc tellus, inquit, quæ me æquora possunt  
Accipere, aut quid jam misero miki denique restat* [8] ?

In the miraculous cure of the man afflicted with a wither'd hand, how is the contexture of the discourse, and the sound of the words suited to, and expressive of, the nature of the thing ! How many various and surprising circumstances, full of instruction and pleasure, entertain a well qualified reader in that glorious relation !  
*Καὶ περιεβλεψάμενος αὐτὸς μετ' ὀργῆς, συλλυπέμενος  
ἐπὶ τῇ παρώσει τῆς καρδίας αὐτῶν, λέγει τὸ ἀνθρώ-  
πον, Ἐκλεινον τὴν χεῖρά σου καὶ ἐξέτενε, καὶ ἀποκατε-  
σάσθη ὕγιης ὡς ἡ ἄλλη* [9]. How awful and amiable at once does the great *Lover* and *Saviour* of mankind appear, when he attentively surveys all the assembly, and looks severely all round him, with a *just anger* at their obstinacy and malice, mix'd with a *tender compassion* for the unhappiness of their *temper*, and danger of their *condition* !

[8] Virgil. *Æneid.* ii. 67, &c. Vide etiam 77, 78, &c.

[9] S. Marc. iii. 5.

The reader is near in the same eager expectation that then possess'd the company, and the poor man who stood out a miserable spectacle in the midst, when his divine benefactor with mild majesty gives the word, *Stretch out thine hand.* That *command* enabled him to *obey*; new vigour was immediately restor'd to the whole constitution; fresh spirits chearfully flow'd into the vessels; and every nerve was wound up; every part and humour that composes the animal frame, was so rectify'd and sweeten'd, that the man tasted all the pleasures of a *sound body*, and *joyful heart*: *He stretched out his hand*, and it was *restored sound as the other*. The evangelist with these words completes his wonderful narration, and fills up the pleasure of his readers; leaving them to imagine in themselves, the wonder and astonishment of the numerous spectators; the inexpressible joys and unknown rapture of the man reliev'd and deliver'd; and his eternal obligations of gratitude to his divine Saviour and Deliverer.

There are in the *Greek* and *Roman* classics of the first rank and merit, many elegant passages of high devotion to their deities, noble panegyrics upon their princes and patrons, and the most endearing expressions of respect and tenderness to their friends, and favourite acquaintance.

The polite poet *Callimachus* has numerous places of this nature, one of which I will present to the reader; which, I think, in a few smooth and truly poetical lines, contains a noble  
and



and just acknowledgment of the divine institution of government, and authority of crown'd heads, and the finest expressions of loyalty and duty to his own sovereign king *Ptolemy*. Besides, we find some of the sublimest morals and mysteries of religion beautifully express'd, and with the purest propriety of language set forth in this comprehensive and strong piece of eloquence :

—Κακὸν Μανάρεσσιν ἐείζεν·

"Ὅς μάχεσθ' Μανάρεσσιν, ἐμῷ βασιλῆϊ μάχοισι·

"Ὅς τις ἐμῷ βασιλῆϊ, καὶ Ἀπόλλωνι μάχοισι.

Τὸν χορὸν ὃς Ἀπόλλων, ὅτι ἐκαστὸς θυμὸν ἀείδει,

Τιμῆσαι δύνανται γὰρ, ἐπεὶ Διὶ δεξιὸς ἦσαι [1].

Here are some doctrines advanced in language near to the mysteries and expressions of our august Christian writers ; κακὸν Μανάρεσσιν ἐείζεν is a sound dictate of good sense and natural religion ; agreeable to the meaning, but inferior to the compactness and strength of Scripture phrase ; μὴ θεομαχῶμεν ——— μῆποτε καὶ θεομάχοι εὐρεθῇτε [2].

The notion of the more refin'd writers and wise men of the pagan world, that *Apollo*, the favourite son of their *Jupiter*, father of gods and men, sat at the right hand of his father (and by that was imply'd that he was vested with sovereign honour and power to reward his devout dependents and worshippers) is mighty agreeable :

[1] Callim. Hymn. Apol. v. 25, &c.

[2] Acta Ap. xxiii. 9. v. 39.

to the Christian article of doctrine and belief, that Jesus, the eternal Son of the true God, sits at the right hand of his blessed Father, enthron'd in heavenly majesty, and invested, as God-Man, the divine Mediator of the new covenant, with full powers to distribute his royal bounty, and most precious favours to his disciples and servants, whom he delights to honour. In what noble grandeur of eloquence, and majestic plainness is this awful article of Christianity express'd by our Christian inspir'd writers!

Our Saviour displays his own sovereign majesty, and encourages his apostles and ministers of his church and gospel to a courageous resolution, and steady adherence to their duty and their master; and a full dependence and trust on his promise, and supplies of help, and seasonable assistance in the discharge of their commission and embassy to the nations of the world, in several lofty passages of the most beautiful simplicity, full of strong argument, and resistless motives of persuasion, and acquiescence ;

Ἐδόθη μοι πάντα ἔξουσία ἐν οὐρανῷ καὶ ἐπὶ τῇ γῆς —  
 Πορεύσιντες ἐν μαθητήδασαίς πάντα τὰ ἔθνη —  
 Σημεῖα δὲ τοῖς πιστεύουσι ταῦτα ᾠδακλιθήσεται —  
 Ἐν τῷ ὀνόματί μου δαιμόνια ἐκβαλεῖτε — Ὅφε-  
 ρᾶσι καὶ θανάσιμον τι πείωσιν, ἢ μὴ αὐτοὺς βλάψαι.  
 Καὶ ἰδοὺ, ἐγὼ ἀποστέλλω ὑμᾶς ἐπαγγελίαν τῆς Πατρὸς  
 μου ἐφ' ὑμᾶς — Καὶ ἰδοὺ, ἐγὼ μέθ' ὑμῶν εἶμι  
 πάσας τὰς ἡμέρας, ἕως τῆς συνελείας τῆς ἐσχάτης [3].

This august mystery of the session of the Son of

[3] S. Matt. xxviii. 18, 19. S. Marc. xvi. 17, 18. S. Luc. xxiv. 49. S. Matt. xxviii. 20.



God's love and bosom at his Father's right hand, as 'tis much more important, venerable, and infinitely better supported than any of the articles of pagan belief, or mysteries of the pagan religion; so the doctrine itself, with all its majestic circumstances, and happy consequences, is deliver'd in a language far exalted above all the flights of pagan eloquence, and all reach and powers of human wit.

*Διὶ δεξιῇς ἡσεί* is beautiful and pure; but nothing at all to those grand instances of Scripture eloquence and sublimity, *Who is at the right hand of God*, being gone into heaven, *angels, and authorities, and powers* (all the heavenly hierarchy, all ranks and orders of rational beings) *being subjected to him*, by the decree and command of the *Eternal*. *Let all the angels of God worship him* now as Mediator, to whom they ow'd a natural allegiance, as the *Son of God*, and *Heir of all things*; who being the effulgence of his Father's glory, and the express image of his person, and supporting all things by the word of his might, after he had by himself purged our sins, sat down on the right hand of the Majesty in high places; or, in the words of the same author, *is set on the right hand of the throne of the — infinite — Majesty in the heavens*. *Christ being raised from the dead, is at the right hand of God*; ever lives to make intercession for us; and his intercession can never fail; but he is willing and able to save to the uttermost all that come to the Father in his name; and honour and  
please

please the Father, by honouring and pleasing his beloved Son.

I conclude with that lofty passage above criticism and praise, in *Epheſ. i. 17, 18, 19, 20, ad fin.* some of which have been formerly quoted, without the presumption of attempting a translation. That part which relates to our present subject, the august session of our Saviour at the right hand of *Power*, the Majesty of his all-powerful Father, I shall transcribe, and present to the reader in all the beauties of the divine original.

Ἐκάθισεν ἐν δεξιᾷ αὐτοῦ, ἐν τοῖς ὑπερανίοις, ὑπεράνω πάσης ἀρχῆς, καὶ ἐξουσίας, καὶ δυνάμεως, καὶ κυριότητος, καὶ παντὸς ὀνόματος ὀνομαζομένου ἢ μόνον ἐν τῷ αἰῶνι τέτρω, ἀλλὰ καὶ ἐν τῷ μέλλοντι [4].

Nothing is superior in all the *Greek* and *Roman* classics, to the gallant turn and graceful complaisance of that fine reply of *Aeolus* to the request of *Juno*, which we have from the most masterly hand in the world; and which we could scarce have expected from a governor of such rugged and unruly subjects; but that we must consider him inspir'd with *nectar* and *ambrosia*, and polish'd by the conversation of the gods at *Jupiter's* court and table:

————Tuus, O regina, quid optes  
Explorare labor: mihi jussa capeſſere fas est.  
Tu mihi quodcunque hoc regni, tu ſceptra Jovemque  
Conciliās: Tu das epulis accumbere Divum.

[4] 1 S. Pet. iii. 22. Hebr. i. 6. i. 3. viii. 1. Rom. viii. 34. Hebr. vii. 25. S. Johan. xiv. 14. v. 23.

This



This very short speech is admirable, for the fulness of its sense, the courtliness of the address, and emphatic expressions of gratitude [5].

Is the admirable *St. Paul*, who had frequent occasion to address great men, and the rulers of the world, less happy in his sentiments and language? No: that great man addresses with all the *complaisance* of a *courtier*, and *sincerity* of a *Christian*; he insinuates into the favour of his hearers without *flattery*; and, when occasion is, uses a noble *boldness* and *freedom* of speech, without *harshness*, or giving any *just offence*. How engaging and true is his address to, and character of the great *Agrippa*, one of the most able and sensible men of that age, in the beginning of his exquisite speech? Περὶ πάντων ὧν ἐγκαλέμαι πρὸ Ἰουδαίων, βασιλῶν Ἀγρίππα, ἡγνημαὶ ἑμαυτὸν μακάριον, μέλλων ἀπολογεῖσθαι ἐπὶ σε σήμερον· μάλιστα γνώσῃ ὅσα σε πάντων ἥψ' κατὰ Ἰουδαίους ἐθῶν τε καὶ ζητημάτων· διὸ δέομαί σε μετ' ἐξουίας ἀκροσάμεν [6].

In the procedure of his noble account of his principles and conduct, when the governor, in a transport, cries out, *Paul, thou art mad*;

[5] Virg. *Æn.* i. v. v. 76, &c. I omit the last line,

*Nimborumque facis tempestatumque potentem,*

because 'tis only a repetition of what was more beautifully express'd in

*Tu mihi quodcumque hoc regni, &c.*

and 'tis my humble opinion, that the great author wou'd have struck it out, had he liv'd to revise that noble work.

[6] *Act. Apost.* xxvi. 2, 3,

*much*

*much learning hath brought thee to madness*; the great Apostle returns so modest and discreet an answer, that it effectually confuted that charge; and could not disoblige him that made it; Οὐ μαινόμεαι, κράτιστε Φῆσε ἀλλ' ἀληθείας καὶ σωφροσύνης ῥήματα ἀποφθέγγομαι. How strong and noble is the sound in the *original*! how just the *sense*! how graceful the *address* in all languages! *I am not mad, most excellent Festus; but utter the words of truth and soberness, or soundness of mind* [7].

Then the *divine orator* again applies and appeals to king *Agrippa* with all the dexterity of address, all the sincerity of respect, and charms of engaging eloquence; Ἐπίσταται γὰρ πρὶ τέτων ὁ βασιλεὺς, καὶ παρρησιαζόμενος λαλῶ, &c. [8]. How surprising and quick that turn! how obliging and sincerely complaisant that immediate answer to his own question! Πισθεῖς, βασιλεῦ Ἀγρίππα, τοῖς προφήταις; οἶδα ὅτι πισθεῖς [9]. The question was not proposed by *St. Paul* to express any doubt or distrust of the king's belief of the inspiration of *Moses* and the divine writers of the Old Testament, who foretold the coming of our Saviour; but to declare the certainty of it with greater grace and advantage; *Do you believe the prophets, king Agrippa? I know that you believe.* What effects the arguments and eloquence of the apostle had upon his wise and noble auditor, appears from his immediate an-

[7] Act. Apost. xxvi. 23.

[8] Ver. 26.

[9] Ver. 27.



swer; which fully expresses, that he admir'd, and was highly pleas'd both with the force of his reasoning, and the delicacy and good manners of his address and behaviour. How powerful must that eloquence be, that cou'd prevail on *such a man*, to make a public acknowledgment so much in favour of the doctrine of a suffering Messias, so fiercely opposed, blasphemed, and persecuted by *Jews and Gentiles*, by the rulers and powers of the earth! *You almost persuade me to become a Christian.*

Some commentators make *Agrippa's* answer to be an irony and ridicule upon the apostle; as if he had said, *Do you think me so weak as easily to be persuaded out of the religion of my ancestors, or become your proselyte by a short harangue, and a few words of insinuation?* But this is forced and unnatural, against the stream of the generality of the ablest critics and commentators; and not very agreeable to the context. The learned *Daniel Heinsius* is against our sense of it, because he thinks that courtiers and politicians are too cunning publicly to own a doctrine not agreeable to their masters; they will not buy truth so dear.

But, with submission, this gentleman's criticism seems to be no better than his compliment. The *Jewish* religion was as odious to the *Romans* as Christianity; and yet king *Agrippa* was well known to be an admirer and open professor of the institution of *Moses*. The reply of *St. Paul* to this declaration closes up his noble discourse in

in the most advantageous and marvellous manner: such as must leave upon the minds of his audience the strongest impression and opinion of his innocence, and modest confidence in his cause, of his good manners, and generous charity. 'Tis a delicate and grand passage of good sense and eloquence, never sufficiently to be admir'd; not at all to be equall'd by the most celebrated orators of Greece and Italy, in their most happy and admir'd addresses and insinuation into the favour of their auditors and judges: *Εὐξαίμην ἐν τοῖς Θεῷ, καὶ ἐν ὀλίγῳ καὶ ἐν πολλῷ ἔ μόνον σε, ἀλλὰ καὶ πάντας τὰς ἀκούοντας με σήμερον, ἡνέκῃ τοιαύτης, ὅποι' ἂν καλῶ εἶμι, παρεκτός ἤδ' δεσμῶν τέτων.*

It may not be improper to hear *Heinsius's* words, when he endeavours to turn the noble passage into a meaning contrary to its plain language, most natural sense, and the concurrent judgment of the greatest number of the best translators and interpreters: *Qui (Agrippas) cum ἐν ὀλίγῳ dixit, idem quod vulgo παρ' ὀλίγον dixisse volunt: quasi hæc Agrippæ mens fuisset, parum abesse quin Christianus esset. Quam confessionem ut in tali loco ac conventu effuderit Agrippa, vix est ut existimem, ne si ita quidem sensit. Politicorum enim Strophas quis ignorat?* But it seems we have not only the sense and connexion of the discourse, but the purity and propriety of the phrase and language to defend: *ἐν ὀλίγῳ* can relate to nothing but χρόνῳ, and *πεῖθετε* cannot signify *you persuade*, but only *you advise* or *endeavour to persuade*, according to the last cited au-



thor [1]. According to another critic, it shou'd be render'd interrogatively, *Do you, or wou'd you endeavour to persuade me?* Another charges ἐν ὀλίγῳ with impropriety, and is certain, that more elegant Greek writers would have said παρ' ὀλίγον.

But what if all this confidence be confounded; all this dogmatical pertness and ostentation of learning vanish into nothing? 'Tis certain it is so here; as has been shew'd in numerous other causes.

Πείθειν is to *persuade* and prevail upon a person to act according to such advice or intreaty, as well as to give the advice, and endeavour to persuade, if *Homer* be any judge of the propriety of Greek:

Τῷ δ' ὅφρ' ἐπείνας ἀφ' ἑσθ' ἐπειθεύς,

*She* — *Minerva* — *persuaded or prevail'd upon the unwary* — *Pandarus* — *to shoot at Menelaus, and break the truce* [2].

Ἐν ὀλίγῳ is found in *Plato's Apology* in the same sense as here in the inspir'd writer; where χρόνῳ cannot be understood: Ἐβρων ἐπὶ πομπῇ ἐν ὀλίγῳ τῆτο [3]. Not to take notice of one manuscript having ὀλίγῳ for ἐν ὀλίγῳ, which every body knows amounts to the same; 'tis used in the very same signification, as here in the sacred and eloquent historian, by the noble *Thucydides*; Ἰππῆς δ' οἱ πάντες ὑκολέθεν Μακε-

[1] Ad momentum me astringis: vis ut spatio tantillo Christianus fiam. Ἐν ὀλίγῳ, nempe χρόνῳ. Neque πείθειν persuadere est, sed suadere. Disertiores Græci dicerent παρ' ὀλίγον. Vide Heins. Bez. & Poli Synopsin in loc.

[2] Hom. II. iv. v. 104.

[3] Plat. Apol.

δύων ξὺν Χαλκιδεῦσιν ὀλίγω ἐς χιλίης; *Within a little of* (literally answering the original) *or almost to the number of a thousand* [4].

In our former discourses we have obviated the cavils of some nice critics about the transpositions, harsh and bold metaphors, repetitions, and other pretended irregularities, which they call solecisms and blemishes in language, by shewing the same in the most noble *Greek* and *Latin* authors; and, by way of addition, proving them more significant, seasonable, and beautifully apply'd in our divine writers. We propose to finish this essay by producing and comparing together some more remarkable passages, that may further carry on our design, and tend to the farther illustration and defence of the *sacred books*.

In the divine volumes of the *Old* and *New Testament* relations and kinsmen are call'd *brothers*, tho' not strictly bearing that relation to each other; not descended from the same father or mother [5]. And surely the boldness of this way of expression is no more to be censur'd than that of *Herodotus*, who calls the man who kill'd the *son*, the murderer, or rather, the unhappy slayer of the *father*; which is natural and emphatical, considering the nearness and endearment of the relation betwixt father and son; and has not, that I know of, fallen under the animadversions of any of the critics. *Adrastus* by misfortune kill'd the son of the great *Cræsus*, to

[4] Thucyd. de Bell. Pelop. iv. p. 264. l. 1, 2.

[5] S. Matt. xii. 46, 47. S. Marc. iii. 31, 32.



whose court he had fled for sanctuary, after he had involuntarily, and by sad accident, kill'd his own brother. *Cræsus*, according to the superstition of the pagan religion, and the customs of those times, had by establish'd rites and ceremonies expiated and absolved the stranger from the stain of his brother's blood; and the noble historian stiles him *the slayer of the man*, who perform'd this pious and friendly office [6].

That repetition in *St. Luke* has, in the opinion of some bold censurers, the greatest appearance of tautology of any passage in the New Testament: 'Οἱ δὲ ἠγνόουν τὸ ῥῆμα τὸτο, καὶ ἦν ᾧ ἀπακαλυμμένον ἀπ' αὐτῶν, ἵνα μὴ αἰσθῶνται αὐτό. After what has been said formerly, there is no occasion to defend it, or shew the force and emphasis of this variety of synonymous expressions. I shall only parallel it with a passage out of an author, which our adversaries cannot, without giving up the dispute, charge with solecism or barbarity: 'Tis in the often cited noble historian. The *Milesians* were order'd to guard the passages, in order to preserve the *Persians*, that under the conduct of the *Milesians* they might make a safe retreat. Then he adds, Ἐτάχθη δὲ μὲν οὖν ἐπὶ τὸτο τὸ πρῆσμα οἱ Μιλήσιοι, τέτε γε εἵνεκα: where ἐπὶ τὸτο, and τέτε γε εἵνεκα, are words of different sounds, but exactly to the same sense. And what follows, Καὶ ἵνα μὴ παρσύνῃς τῷ στρα-

[6] *Adraftus* is call'd φονεὺς τῷ καθήραντος, which is express'd in another place, τὸν καθήραντα ἀπολωλεκώς, *Who had ruin'd, or made extremely miserable, his expiator*, Her. Gr. 1. p. 17.

τοπέδω τὶ νεοχμὸν ποίσειεν, is a repetition of the sense of the immediate foregoing clauses [7].

In the same admirable author we meet with a nominative case without a verb, or put by way of consequence; which is deny'd by all the common *Grecian* grammarians, and a parenthesis, that appears to be wrong placed, or a very harsh transposition; which will, to the ears of even your lower critics, sound as grating as any passage in *St. Paul*, who is so boldly charg'd with embarrassments, confusion, want of consequence, and other *hard names*, as the writer pleases.

Εἰς δὴ τέτων τῶν παιδίων συμπαίζων, manifestly for ἐνός συμπαίζοντι ——— ἐ γὰρ δὴ ἐποίησε τὸ περὶ αὐτὸν ἐν τῷ Κυρίῳ, which in the vulgar order ought to have follow'd ἐκέλευε αὐτὸν τὰς ἄλλας παίδας διαλαβεῖν [8].

*St. Paul* in the vehemence of his spirit, and Christian zeal, often breaks out into long and irregular periods, full of breaks and transpositions; censur'd by little pretenders to criticism, but admir'd by true genius's. For example; the seven first verses (as vulgarly call'd) of the first chapter of the *Romans*, is but one complete period, with transpositions, and seemingly harsh entanglements of language; but intirely conformable, and easily reconcil'd to the analogy of rational grammar. What rich treasures will a diligent and capable searcher find under this rough, tho' not unpleasant surface? Every mem-

[7] *S. Luc.* ix. 45. *Herod. Gr.* ix. p. 547.

[8] *Herod. Gr.* i. p. 47. ad fin.



ber of this admirable period, every parenthesis and transposition is full of divine sense; and clearly and strongly, in few words, contains, and represents to the thoughts of the devout and observant reader some article of our faith, some august mystery, and edifying moral of our holy religion.

Numerous instances may be produced out of *Herodotus*, *Thucydides*, *Plato*, &c. of periods as long, and as much transposed, as to the arrangement of the words, and departure from the order of common grammar; but none of equal strength and importance of sense; none of the same majesty and grandeur, even abating for their darker and lower dispensation, and the vast disadvantage of their subject, when it was upon the sublimest points of the pagan morality and religion. There is in *Plato's Phædo* a grand passage as long and full of embarrassments in grammatical construction and method, as the fore-mention'd; but in the importance of the sense, and the majesty of the subject (tho' that was the immortality, the noblest powers and hopes of human souls) *excessively inferior* [9]. The period is indeed very noble, but extended to an unusual length, and full of transpositions and breaks, that require attention to see the mutual dependence of its parts, and collect 'em into one important point of doctrine; into one grand and sublime period or sentence. It begins at Εγὼ ἐπεὶ, ἔφη ——— ὁ δὲ αὐτὴν ὁρῶν, νοῦτον καὶ ἀειδέε,

[9] Plat. Phæd. p. 82, post D. ed. Hen. Steph.

containing twenty-two lines in the beautiful edition put down in the margin.

Transpositions are frequent in both sacred and foreign *Greek* authors; and, I think, some in the former scarce to be equall'd in the latter, for the nobleness of the sound, and the harmony of the structure; which they contribute to in those periods where they are placed.

That is a little entangled in *Herodotus*, tho' not unpleasant; Νῦν ὃν ἡμέρῃ ἐπείρεδαί με, ἐπῆλθε σε ἢ ἂν τινὰ ἦδ' ἢ εἶδες πάντων ὀλβιώτατον [1].

Those transpositions in that close and accurate reasoner and writer *Aristotle*, seem not either harsh or unharmonious in structure; Ἀλλὰ μὴν ἐτι καὶ ἡ λύπη κακὸν, ὁμολογεῖται, καὶ φανερὸν πολλοὶ δ' αὖ διαμύχουσιν, ἐὰν ἐν τῇ συνθέσει τὰ ἡδυστέρωσιν, ὁμοίαις ὄντες, &c. [2]. But upon a near view and comparison, I cannot think but that there are transpositions in the New Testament writers less harsh, and at least equally significant and strong, as any in this excellent author, or any others first in merit; as *Revel. xix. 1.* 1 *St. Pet. i. 23.* In particular, 1 *St. Pet. v. 10.* which is a clean and numerous period, where the transposition gives no harshness, but contributes to the harmony and agreeable smoothness of the structure. It contains a Christian wish, and most charitable and fervent prayer, express'd in choice and vigorous words, and every word is stronger than the foregoing, till the vehement and sprightly am-

[1] Herod. Gr. f. 11. l. 31.

[2] Aristot. Ethica, Nicom. p. 328, 348.



Plication closes to the full satisfaction of the  
udgment and the ear.

Ὁ ὁ Θεὸς πάσης χεῖρ, ὁ καλέσας ἡμᾶς εἰς τὴν  
αἰώνιον αὐτῶν δόξαν ἐν Χριστῷ Ἰησοῦ, ὀλίγον παθόντας,  
αὐτὸς καθαρτίσαι ὑμᾶς, σπείξαι, θενάσαι, θμε-  
λιώσαι. Ὑμᾶς is in some books instead of ἡμᾶς,  
and in a few καταρτίσει for καταρτίσαι, &c  
But were the various readings of greater value  
than they are, there wou'd be no alteration; they  
wou'd neither affect the sense, nor strong elo-  
quence of this excellent passage.

No critic, that attacks the style of our divine  
authors, if he duly considers the cause he under-  
takes, will, I believe, either charge that repeti-  
tion in *Plato* with a solecism, or deny it to be a  
curious and noble observation, wherein admirable  
instruction is convey'd to the reader in the way  
of agreeable surprize, and under the cover of  
seeming contradiction, and lively metaphor;  
Τῷ δεδιέναι ἄρα καὶ δεῖ ἀνδρεῖοι εἰσὶ πάντες, πολλὴν  
οὐ φιλόσοφοι [3].

And can a capable and impartial judge esteem  
that repetition in the *Revelation of St. John the  
Divine* to be inferior to that, or any passage in  
the selectest *Greek and Roman* writers, in variety,  
clean turn of the members of that fine period, in  
lively figure, and the energy and awfulness of  
thought and expression? The beauteous and  
grand passage is this; Καὶ ἐν ταῖς ἡμέραις ἐκείναις  
ζητήσουσιν οἱ ἄνθρωποι τὴν θανάσον, καὶ ἔχ' εὐρήσουσιν  
αὐτοῖ· καὶ ἐπιθυμήσουσιν ἀποθανεῖν, καὶ φεύξεται ὁ

[3] Plat. Phædo, p. 68, ante E. ubi legere est plurima verè  
admiranda & aurea.

ἀνά[4] ἀπ' αὐτῶν [4]. Here you have the same thing express'd in three equivalent words, without the least appearance of tautology, or a vicious repetition: You have a full period of four parts numerous and flowing; and at the same time grand and awful: you have the noble metaphor, and creation of a person, which strikes you with all the rapture and delightful emotion that the most glowing figurative expressions can give; while, at the same time, 'tis pure and easy, natural and pleasant, as any thing describ'd in the most unaffected and amiable *simplicity* of the plain and *idiotic style*.

I cannot but think it a marvellous beauty when *death* is represented as a cruel and *inflexible tyrant*, that refuses to execute wretches under his power, that he may plague 'em with a dismal confinement, and a tedious expectation of their last sufferings; or when they are brought to their execution, tortures 'em with lingering pains, and is long before he sets 'em at rest by the dispatching blow. But this great beauty and most moving and strong allusion, with all the other excellencies of this animated and charming passage, are much tarnish'd and diminish'd by two great faults, two *Hebraisms*, ἐν ταῖς ἡμέραις μέλαις, and the unnecessary repetition of the same thing in terms of the same signification [5]!

[4] Revel. ix. 6.

[5] Bis idem more Hebræo ad significandam desiderii vehementiam. *Critic. Poli Synops.* Annon etiam more Græco, Romano, more omnium omnino gentium?



This has been sufficiently confuted; and there needs no further confutation of so vain and trifling an objection. Both the ways of expression are pure *Greek* phrases as well as *Hebrew*; but had they only been *Hebraisms*, preserving, as they do, the analogy and establish'd construction of grammar in general, and particularly the *Greek* grammar, they cou'd not have serv'd the hypothesis that we overthrow, nor possibly ever be prov'd to be solecisms.

Changes of tenses, suppression of antecedents, relatives, &c. are almost numberless in the best authors of all nations and languages. I now instance in two passages of this nature, very remarkable, where in the sacred writers we have change of tense, and the antecedent suppress'd or understood, for better reasons, and more pressing motives, than any such changes in the *Greek* and *Roman* writers.

For which we are obliged to two sound critics, and consummate scholars, bright ornaments of our church and nation: "*God the Father hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son*"; that is, has given strong assurance and blessed hope of eternal life, by calling us to the Gospel. Thro' the strength of this blessed hope, *St. Paul* in this noble figure of speech anticipates the joys of the other world, and speaks of what *will be*, with that fulness of faith, as if it already were. *St. Paul* was wrapt up in these sublime seraphic thoughts; and full  
" of

“ of the contemplation of the glorious state of  
 “ immortality : He every-where speaks of those  
 “ who are call’d to have part in it, as if they  
 “ were already admitted into it, and faith were  
 “ turn’d into fruition. To which we have se-  
 “ veral parallel places, especially this ; *Who hath*  
 “ *quickened us together with Christ, and raised us*  
 “ *up together, and made us sit together in hea-*  
 “ *venly places through Christ Jesus.* Here St.  
 “ Paul must speak by a prolepsis, on account of  
 “ the hope and confidence we have in Christ,  
 “ that we shall, when he appears, sit with him in  
 “ the heavenly places, and partake of that state  
 “ of life and glory which shall then be reveal’d.  
 “ The parallelism of these two places deserves  
 “ the more regard ; which is so great, that it is  
 “ plain St. Paul wrote one, while his thoughts  
 “ were warm and full of the other : And from  
 “ thence the expressions that seem to be parallel,  
 “ may be presum’d to have fallen from his pen,  
 “ not by chance, but because the same ideas were  
 “ fresh in his mind [6].

There is a remarkable ellipsis in St. Peter,  
 1 Ep. iii. 14. where there is a relative without  
 an antecedent ; which is suppress’d upon pru-  
 dential considerations, and with great address ;  
*But if you suffer for righteousness sake, happy are*

[6] Bp. Hare, Scriptures vindicated from misinterpretations,  
 p. 141, 142, 143, on Col. i. 13. Ephes. ii. 5, 6.

In regnum gloriæ, nempe cælum, in quod nos transfudit,  
 non re, sed jure & spe — jus ad rem sæpe rei nomen accipit,  
 Grot. & Critic. apud Poli Synops. in Col. i. 13. Hoc dicit pro-  
 pter certitudinem, quam omnes pii ex resurrectione Christi concipi-  
 unt. Vide plura in Poli Synop. ad Eph. ii. 6.



ye : Τὸν ὃ φόβον αὐτῶν μὴ φοβηθῆτε [7]. And *be not afraid of their terror* : Of whose terror ? The civil powers and persecuting magistrates of the world : for who but they cou'd punish those offenders mention'd in the next chapter (which ought not to be separated from the former, because the same argument is still carried on) *Let none of you ——— Christians ——— suffer as a murderer, or as a thief, or as an evil-doer ———* in any other instance of wickedness, and breach of duty ——— *or as a busy body in other mens affairs.*

And the reason of this suppression of the name of *rulers* or *civil governors* is plainly to avoid the offence and danger of provoking their displeasure, by supposing them to be tyrants and cruel persecutors of the innocent Christians. “ It had certainly been a very invidious thing (says “ the admirable prelate [8] before quoted) for “ the apostles directly to have said that governors “ wou'd be injurious to their subjects ; and might “ have drawn upon Christians the indignation “ and wrath of the powers of this world : For “ this reason St. *Peter* seems purposely to avoid “ (as St. *Paul* does likewise) putting the case of “ unjust princes : and does with great address “ put the case of *hard* and *ill* usage, with respect to masters ; which is immediately join'd “ to what he says to subjects ; and then proposes

[7] 1 S. Pet. iv. 15. ἀλλοτρίοις ἐπίσκοπος, a spy or pryer into matters in which a man is not concern'd ; a medler in politicks, or private affairs.

[8] Bp. *Sherlock's* Condition and Example of our Blessed Saviour consider'd, p. 25.

“ the

“ the example of Christ; and urges it with such  
 “ reasons as he knew wou’d reach every Chri-  
 “ stian’s case suffering wrongfully, whether it  
 “ were under the oppression of a prince, or of a  
 “ master [9].”

Rhyming, or a frequent and close repetition of the same sound, is, as we have observ’d, sometimes found in our divine writers; as likewise in the most grave and judicious of the foreign classics. I present my reader with a fresh instance out of an author, who was far from affecting vain jingle and childish ornaments of speech; a great master both of sense and language. ’Tis a repetition of the same original word, and the same sound continued to a greater length than is to be found in the Greek Testament, or, I believe, in any other writer of Greece or Rome.

Ἐπεὶ ὅ ἐστιν ἀδικεῖν ἢ μίπω ἀδικον εἶναι, ὅποια ἀδικήματα ἀδικῶν ἦν ἀδικός ἐστιν ἐκάστην ἀδικίαν [1].

Many harsh tropes, and allegories, seeming contradictions, and inconsistencies are not only excused and defended, but are celebrated, and not always without reason, as lively and surprising beauties (which awaken attention, make strong impressions, and please by their boldness and variety) by the admirers and editors of the classics: And there is no passage of this nature in the

[9] Ubi supra, p. 23, 24.

[1] Aristot. Eth. Nicom. l. v. c. vi. p. 219. ed. D. Wilkinson. Oxon. That repetition of the same sound, and negatives, is strange; εἰδέποτε εἰδαμὴ εἰδαμῶς ἀλλοίωσιν εἰδεμία ἐνδεχέαι, Plat. Phædo, p. 78.



evangelists and apostles of our Lord, but deserves and requires the same justice and respect; and will be treated after the same manner by every unprejudiced reader, that has common sense and candour; that reveres the *pure doctrines*, and understands the *proper language* of the *divine writers*.

That passage in the father of *Greek* historians, and one of their noblest authors, is upon the aforesaid principles easily defended, but has an appearance of absurdity and inconsistency, great as any in sacred or common writers; and may give some little occasion to the insipid raillery and objections of low genius's, and conceited cavillers. 'Tis in *Oranes's* directions to his daughter, how to discover whether *Smerdis*, now upon the *Persian* throne, to whom she was concubine, was the son of *Cyrus*, and rightful king; or *Smerdis* the *Magus* an impostor, and usurper of the imperial seat: Ἐπεὶν τοι Συνεύδῃ, καὶ μάθῃς αὐτὸν κατυπνωμένον, ἄφασον αὐτῆς τὰ ὄντα. Καὶ ἦν μὲν φαίνισαι ἔχων ὄντα, νόμιζε σεαυτὴν Σμέρδι πρὸς Κύρῳ Συνοικίειν· ἦν δὲ μὴ ἔχων, ὅτ' ὃ πρὸς μάγῳ Σμέρδι [2].

We have shew'd, that 'tis a vain pretence and determination of critics, ancient and modern, that there should never be a whole verse in a prose writer. There are several in our sacred authors, and the noblest foreign writers in the world. Give me leave to add two or three instances out of the New Testament: Παρθένος

[2] Herod. Gr. vii. p. 187. So p. 188. ἤφασε τὰ ὄντα, μαθεῖσα δὲ ὃ χαλεπῶς, ἀλλ' εὐπετέως ἐκ ἔχοντα τὸν ἄνδρα ὄντα.

ἐν γαστρί ἐξεί, καὶ τέξε) ὕδιν, is a good Hexameter, and sounds as well as any alteration of the words in their position, to destroy the verse, cou'd have done. *Demosthenes*, who never affected unnecessary ornaments of language, has several verses in his severe and close prose: after ἀιχερὸν ὑμᾶς immediately follows this strong and well-running verse; Βάρβαρον ἄνθρωπον καὶ ταῦτα γυναῖκα φοβεῖσθαι. So the verse in the evangelist is separated from ἰδὲ ἡ [3].

There is the smaller Alcaic verse with a Molosse interpos'd in that noble place in the *Revelation*, which consists of strong and harmonious measures; and is the utmost that grammarians and critics require on this subject — that full verses be not used, but other numbers shou'd be interpos'd or join'd to them; that it may not look like an affectation of the elegancies of poetry, but have the sweetness of verse temper'd with the gravity, and conceal'd under the appearance and garb of prose. Take away that foot καὶ λαοῖς from ἔθνεσι, καὶ λαοῖς, καὶ βασιλῶσι πολλοῖς [4], and you have that fine Alcaic,

\*Ἐθνεσι καὶ βασιλῶσι πολλοῖς,

as that line in *Horace*, closing up the noble stanza after *sed* — *improvisa lethi*

*Vis rapuit rapietque gentes* [5].

[3] St. Matt. i. 23. Vide Pasor de Dial. Novi Testamenti. p. 675. Dion. Halic. de Structura, p. 227.

[4] Revel. x. 11.

[5] Hor. Od. ii. 13, ver. 19, 20.



That proverbial expression in *St. Peter*, ἡ  
 λυσαμένη ἐς κύλισμα βορβόρου [6], wants but one  
 syllable in the beginning to make it a noble  
 Iambic, as ὦς, κ), &c. and does with great pro-  
 priety and strength mark out the sottishness and  
 odious manners of wretches enslaved to sensual  
 appetites and carnal lusts; and the extreme dif-  
 ficulty of reforming vicious and inveterate habits,  
 and rising up and cleansing themselves, after they  
 have long been plung'd in the depths of debau-  
 chery: epicures and lewd persons are very fitly  
 compared to swine, who delight to wallow in  
 mire; and are one of the most troublesome and  
 intractable creatures in the brutal creation. As  
 to the difficulty of correcting lewd customs, and  
 repenting after a long course of criminal indul-  
 gences, imply'd in this strong passage, we have a  
 bold and beautiful hyperbole in the prophet *Jerem-  
 iah*, *Can the Ethiopian change his skin, or the  
 leopard his spots?* &c. as 'tis in the original; and  
 to the same sense in the *Greek* translation, which  
 is here close and beautiful; Ἐι' ἀμάρτην Ἀιθίοψ τὸ  
 δέρμα αὐτοῦ, καὶ πάρδαλις τὰ ποικίλματ' αὐτῆς,  
 καὶ ὑμεῖς δυνήσεσθε ὑποποιῆσαι μεμαθηκότες τὰ  
 κακά [7]. To which that fine passage in *Pindar*  
 is not very unlike:

————— τὸ γὰρ  
 Ἐμρυνὲς ἔτ' αἰῶν ἀλώπηξ,  
 Οὐτ' εἰς ἐλθερμὸν λέοντες  
 Διαλλάξαι ἦθ' [8].

[6] 2 S. Pet. ii. 22.

[7] Jerem. xiii. 23.

[8] Olymp. Od. xi. ver. 19, 20, 21, 22.

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That strong expression in St. *John*, *ὡς ὁ φιλῶν καὶ ποιῶν ψεῦδος*, is originally a *Hebrew* beauty; but is borrow'd, and imitated by the purest *Greek* authors. *Hosea Shaker*, in the original, is *ποιῶν ψεῦδος* in the *Septuagint*; according to the *Alexandrian* manuscript, which is not found in the *Vatican* [9]. Part of the 10th, all the 11th and 12th verses, are wanting in that book. The learned and judicious Mr. *Wollaston* has oblig'd us with a noble passage out of *Plato* exactly parallel; *Πεῦδος μὴδὲν μὴτε λόγῳ, μὴτε ἔργῳ παύξει, Let no man act, or do, any lye, either in word, or deed* [1].

To the sense of which is that expression of the great moralist of *Greece*, *ὅς ἐστιν — καὶ ἐν λόγῳ καὶ ἐν βίῳ ἀληθὺς* [2], *Who practises truth both in speech and in life*. A man may act against truth, and be guilty of a lye and falshood by gestures, signs, actions, and conduct of life, with as much malignity of guilt, as by the most treacherous and villainous expressions of a false tongue. For, according to that just and incontest'd maxim of the great man before cited, "No act (whether word, or deed) of any being, to whom moral good and evil are imputable, that interferes with any true proposition, or denies any thing to be as it is, can be right [3].

A learned gentleman has betray'd some want of judgment, and a considerable excess of assur-

[9] Jerem. viii. 10. Apocal. xxii. 15.

[1] Religion of Nature delineated, p. 13.

[2] Aristot. Eth. Nicom. iv. 7. p. 182.

[3] Ubi supra.

rance,



rance, who rejects that noble word οἰκοδομηθήσεῖ) in 1 Cor. viii. 10. and wou'd have a faint word be put instead of it, into the sacred original, upon a vain imagination, that the genuine reading of the text is harsh, and this word cannot be used in an ill sense; that is, cannot signify *to encourage, build up, or confirm* a weak person in an ill notion or practice. 'Tis plain, that in all languages, particularly the *Greek*, there are numerous words of two different and contrary significations, when the sense of the place, the context, and design of the author must, in those passages where any such ambiguous word is, determine in what meaning it must be taken. Οἰκοδομηθήσεῖ) is infinitely stronger, and more nobly bold, than the vain critic's whimsical ὁδοποιηθήσεῖ), never found in the New Testament writers. Besides no reason can be assign'd why a man may not with equal propriety of speech be said to be *embolden'd, built up, or confirm'd* in bad, as well as good principles, resolutions, or practices. This squeamish philologer might, in his vein of *correction and emendation*, have struck out the harsh word τύπτοις in the 12th verse, and requir'd that σκανδαλίζοντες shou'd be admitted into the room of it. One may as easily, and with as good authority, change τύπτοις into Σκανδαλίζοντες, as οἰκοδομηθήσεῖ) into ὁδοποιηθήσεῖ). How great is the similitude of the letters! how happy the conjecture! how advantageous the change! I cannot but be of St. *Chrysostom's* mind, and I doubt not of the assent and concurrence of my reader; Οὐκ εἶπε Σκανδαλίζοντες, ἀλλὰ Τύπτοις, ὥς τῇ ἐμφάσει τ' λέξεως

λέξεως ἢ ὠμότητα ἐνδείξασθαι κ., τ. λ. Mr. Le Clerc has parallel'd this passage, Ἡ ζυειδησις ἀπὸ ἀδελφῆς ὅντι οἰκοδομηθήσε) εἰς τὸ τὰ εἰδωλόθυλα ἐδίειν, with *Mal. iii. 14, 15.* where the *Hebrew* *Nibnu, ædificati sunt,* is well render'd by the *Greek* interpreters, ἀνοικοδομῆν) ποιῶντες ἀνομια. The same beautiful and strong metaphor is used by *Plautus*, in a passage very pertinently cited by that learned gentleman :

— dare te in manus

*Argentum amanti homini adolescenti, animi impoti,  
Qui ædificaret suam inchoatam ignaviam [4] ?*

*Plato* has oblig'd us with a passage of *Socrates* against revenge, superior in its beauty and fulness to any in the moral writers of the heathen world ; which is a little surprising, if you consider what advantages *Plutarch*, *Epictetus*, *Hierocles*, &c. receiv'd from the sacred books, tho' all dissembled it ; and some virulently attack'd those venerable books, which they clandestinely made great use of. *Socrates* asks *Crito*, Whether returning an ill office, and doing any mischief or damage, be not, in effect, the same thing, and attended with equal mischievous consequences ? *Crito* readily grants it : the philosopher concludes in this strong manner ; *Therefore we ought not to return an injury (or execute revenge) nor to do any damage or mischief to any person in the world, whatsoever we may have suffer'd by him.* This is the same

[4] *Plaut. Trinum. act. 1. sc. 2. ver. 95. Le Clerc. Ars Crit. p. 3. §. 1. c. 16. p. 349, 350. Lond. 1698.*

in



in general with the doctrine of our Saviour and his apostles; tho' it is in our *sacred books* supported and encouraged with more persuasive reasons and motives, and diviner examples. How glorious and full of the powers of reason and persuasion are those passages, St. *Matt.* v. 43. *ad finem*, St. *Luke* vi. 27. *ad* 37? which I refer my reader to; and which can never be read too often, nor consider'd too attentively. They contain the full perfection of goodness and humanity; the noblest advancement of charity, built upon unshaken foundations, and supported and recommended by eternal reason.

To the passage in *Crito*, which we have translated, we shall add and transcribe another, in the same page in the original; ὥς ἐδέποτε ὁρθῶς ἔχοντες, ἔτε τὸ ἀδικεῖν, ἔτε τὸ ἀνταδικεῖν, ἔτε κακῶς πάσχοντα ἀμύνεσθαι κακῶς ἀντιδρῶντας [5].

Those noble agonistical expressions of St. *Paul*, apply'd to the grand affair of religion, and securing to ourselves, by the grace of God, and our own vigorous endeavours, the prize of victory and immortality, much resemble several passages in the divine *Plato*: And 'tis referr'd to the reader to judge, whether they have not a superiority in *emphasis*, in the *harmony* and *fulnes* of the periods, in the *vigour* of the interrogation, and the opposition of the prizes; tho' the philosopher's sentiments and expressions be truly sublime, and beautiful. I lay before my reader the passages of the *philo-*

[5] Plat. *Crito*, p. 49. tom. i. ed. Hen. Steph. 1578.]

*sopher,*

osopher, and of the apostle, that he may compare them. And, I think, upon the comparison every judicious scholar will admire both, but preter the latter to the former :

‘Οι μὲν ἄρα νίκης ἕνεκα πάλης, καὶ δρῶν, καὶ τῶν τοιούτων ἐτόλμησεν ἀπέχεσθαι [6].

‘Οι δὲ ἡμέτεροι παῖδες ἀδυνατήσουσι καρτερεῖν πολὺ καλλίον· ἕνεκα νίκης· χρὴ πάντα ποιεῖν ὥς ἀρετῆς καὶ φρονήσεως ἐν τῇ βίῳ μεταχειρῶν. Καλὸν γὰρ τὸ αἶθρον, καὶ ἡ ἐλπίς μεγάλη [7].

These are the noble passages of *Plato*; parallel to which are those of *St. Paul*, which must please and charm every intelligent and capable reader :

Οὐκ οἶδατε, ὅτι οἱ ἐν σαδίῳ τρέχοντες, πάντες μὲν τρέχουσιν, εἷς δὲ λαμβάνει τὸ βραβεῖον ; πᾶς δὲ ὁ ἀγωνιζόμενος πάντα ἑκκατεύει. Ἐκείνοι μὲν ἔν ἵνα φθαρτὸν σέφανον λάβωσιν· ἡμεῖς δὲ ἀφθαρτον [8].

We may here further observe, that the noble sect of philosophers, which were friends and attentive hearers of the excellent *Socrates*, *Plato*, *Xenophon*, *Crito*, *Simmias*, &c. advanced some doctrines so near those of Christianity, and spoke of the necessity of *revelation*, and the mission from heaven of an infallible Teacher and most compassionate friend of mankind, but was to come with such strong and clear characters, as come pretty near to the *prophetical* descriptions of

[6] *Plato* de Leg. l. viii. Dr. Clark's Evidence of Nat. and Rev. Relig. p. 188. ed. 1706.

[7] *Plato* Phædon.

[8] 1 Cor. ix. 24, 25.



the *Messias* in the *Old Testament*, and the *evangelical* history of *Him* in the *New*.

Some devout fathers of the church have honoured the great *Socrates*, and others of the most refined and elevated moralists and divines in the heathen world, with the title of Christians. Perhaps the good men might carry their respects too far; but they are certainly right, when they tell you, that as the *law* of *Moses* was, as it were, a school-master to bring the *Jews* to the faith of Christ, so sound moral philosophy was to the *Gentiles* a preparative and introduction to the Gospel [9].

1. The great *Socrates*, and his friends of that noble sect of philosophy, allow divine revelation to be necessary to establish and support good government, to acquaint mankind what worship and services wou'd be acceptable to infinite Majesty; what expiation he wou'd admit for sins, by which the dignity of his laws might be vindicated and preserved sacred.

Divine revelation was necessary to ascertain to religious worshippers some proper recompence for their virtue and devotion; to establish the grand motives of religion, future rewards and punishments; to make the important duties of morality and religion obvious and easy to the meanest capacity, equally concern'd in the obligation and consequence of those *divine declarations*,

[9] Justin. Mart. Apol. 2. Dr. Clark's Evid. of Nat. and Rev. Rel. p. 210. Origen. in Cels. l. vi. S. Paul Ep. to Gal. iii. 24.

as the brightest and most penetrating wits : To add authority to plain precepts, and shew 'em how they might apply to the infinitely gracious God, to obtain supernatural assistance to resist their ghostly enemies with success, and to conquer the corruptions and infirmities of their frail natures. *These*, says that great philosopher, *are the noblest and most serviceable parts of knowledge and wisdom, and, by consequence, the most necessary and fit to be learn'd, and taught, if any — mere — man can teach 'em. But no mortal will be able to teach, unless God be his Guide and Director* : Εἰ δὲ διδάσκει τις, ἀλλ' ἐὰν διδάσκειν, εἰ μὴ Θεὸς ὁδηγῶιτο [1].

2. In a conversation between *Socrates* and his noble pupil, upon prayer and address to eternal Majesty, the philosopher tells the nobleman, that *in proper time, a divine person would come into the world, who, out of his care and tender regard to mankind, would remove all doubts, disperse all darkness, and fully instruct 'em how to present all their prayers and praises, and religious offerings to the supreme Being in a pure and acceptable manner.* *Alcibiades* rejoices at the discovery, longs for the approach of that happy time, promises to crown *Socrates* with garlands of honour for his notice of such a blessed revolution, and pays all possible ex-

[1] Plat. Epinom. p. 985, 989. De Repub. I. iv. p. 427, 494. Apol. Socrat. p. 30, 33.

———— Aurea dicta,  
Aurea, perpetuâ semper dignissima vitâ !

Lucret. iii. ver. 12, 13.

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pressions of gratitude and devotion to heaven for such an infinite favour and condescension [2].

This character of *Socrates's* divine Teacher can only belong to our most glorious Messiah, who descended from heaven to shew us the infallible way thither, by rendering our persons and religious performances acceptable to his eternal Father.

'Tis only thro' the merits and sovereign interest of the Son of his love and bosom, that unworthy laps'd mankind are admitted to approach the Lord and Father of men and angels, and have the happy privilege of access to the throne of grace and supreme glory.

Our Lord left his apostles, and all his happy followers and disciples a most *short, clear*, and fully comprehensive form of prayer; which has not one word too little, or too much; which reaches all the necessities and wants of the *whole man*. This prayer of the faithful (so call'd by the primitive fathers) ought to conclude all our offices of devotion, as it consecrates, and renders them acceptable to the blessed Father of our Lord Jesus Christ. In short, this most perfect and heavenly form of devotion ought for ever to be the rule, the ground-work and pattern of all prayer.

Our divine Teacher directs all his disciples how to address their prayers and praises to God with assurance of success, and a gracious answer; and that is, to present 'em to the Father in the be-

[2] Alcibiad, ii. p. 150, vol. 2. ed. Hen. Steph.

loved name of his Son. His most precious merits, and prevalent intercession at the right hand of eternal Majesty, render our imperfect devotions a grateful sacrifice. What infinite comfort, and occasion of unutterable joy is there in those dying words of our Saviour!

Ἀμὴν, ἀμὴν, λέγω ὑμῖν, ὅτι ὅσα ἂν αἰτήσῃτε τὰ πατέρα ἐν τῷ ὀνόματί μου, δώσει ὑμῖν——αἰτεῖτε, καὶ λήψετε, ἵνα ἡ χάρις ὑμῶν ᾗ πεπληρωμένη [3].

3. 'Twas the notion of these princes of philosophers, that the blessed person, which was to come into the world, in order to reform and make it happy, must be sent and commission'd by the Supreme, and be His Son. Their method of arguing seems to be just and conclusive: The great and divine lawgiver to human race must be of a more exalted nature and capacity than theirs. As beasts, and the mere animal creation, are governed by men; so must men by a nature superior to their own.

And therefore this divine and eagerly-expected person, the healer of the breaches of laps'd mankind, must partake of a divine nature. This was the ground of that notion so prevailing in the heathen world, that their heroes, extraordinary benefactors, and deliverers of their country, were the sons of *Jupiter*, or some of their subordinate deities.

[3] Vide Ep. ad Heb. vii. 25. ix. 24. 1 Ep. S. Johan. ii. 1, 2. of that great and most comfortable mystery of the intercession of the Mediator.

See Extent and Procedure of Human Understanding, p. 131.



However wrong and gross these notions were, yet they disposed the pagan world to receive this Son of the true and eternal God; which claim the first preachers and champions of the Gospel of Jesus prov'd to be just, by proofs and evidences not to be resisted by ingenuous and rational tempers.

Accordingly, such astonishing numbers of 'em became proselytes to Christianity, and receiv'd those glad tidings of eternal life, without stumbling at the doctrine of the cross: which to the *Jews* was the grand scandal and rock of offence, because they were proud and prejudiced, and put false interpretations on the plain predictions of their own prophets and inspir'd writers, concerning the lowliness, mean appearance, and sufferings of their Messias [4].

4. For, further, 'twas the notion of these best philosophers and divines of the heathen world, that the heavenly teacher and reformer of mankind should be very ill treated, and villainously abused by those very people, whom he came to reform and save. Our Messias *came to his own, and his own received him not*: To his own world; for he created it: To his own peculiar people and church, before his incarnation and appearance in this vale of tears, and state of suffering in the most *miraculous* and *adorable humility* [5].

Plato brings in his dear friend *Socrates* giving the character of a teacher of mankind, and in-

[4] Vide omnino Mr. *Lesley's* Short Method with the *Jews*. p. 102, 103, &c. vol. i. Fol.

[5] S. Johan. i. 11.

flexibly just man (or, as it may be translated, *the* or *that just one*, one of the titles of the Messias in sacred Scriptures); who says, *Such a benefactor to mankind will scarce be endured by them; but probably will be scourg'd, rack'd, tormented, have his eyes burnt out, and at last, having suffer'd all manner of evils and indignities, shall be cut in pieces, as the victims were, impal'd, or crucify'd* — which the original word chiefly signifies.

Take the noble original from the second book de Repub. p. 361, 362. "Οὕτω διακέρωνται οἱ Δίκαιοι μασιγώσονται, σκελώσονται, δεδήσονται, ἐκκαυθήσονται τ' ὠθαλμῶ, τελευτῶν πάντα κακὰ παθὼν ἀναχινδιδόσονται.

5. Socrates fully expresses his comfortable hopes of the immortality of the soul, and future happiness, and upon that elevated and noble view raises himself above an unworthy submission to the tribunal he was before, and the fears of death.

O gentlemen of Athens, either comply with Anytus, or not: either acquit me, or not: for I shall never act otherwise than I have done, tho' I was sure several times to die. My accusers may cause me to be put to death, but cannot hurt me I am not concern'd for myself, but you; lest by their false and malicious suggestions you shou'd be induced to pass sentence of condemnation against an innocent person, your faithful adviser and benefactor, and sin against the gift of God in raising me up to exhort and press you to true virtue.



The pleasantry of the *dying hero*, before he took off the poisonous bowl, seems to me a proof, as of the intrepidity of his *courage*, and composure of his mind, so of the goodness of his *cause*, and his joyful *hopes*.

When his generous friend *Crito* ask'd him, *How shall we bury you? As you please, if you can lay hold of me.* And then gently he turn'd to the gentlemen of the company; *Gentlemen, I cannot persuade your friend Crito, that I am the same Socrates who have just now discoursed to you; and to comfort myself and friends, have endeavour'd to prove, and persuade you to believe, that when I have drank the fatal potion, I shall no longer continue with you, but shall go to the felicities of glorious spirits.* Then, in the same vein of unaffected cheerfulness, he desir'd his friend, that when he saw his body burnt or deposited in the earth, he wou'd not be concern'd on that account, that he had brought out, carried away, or interr'd *Socrates* [6].

Tho' this great man's hopes and presages of a blessed immortality were dash'd and weaken'd by doubts and scruples, yet he advances strong reasons, and expresses a great satisfaction in joyful expectations of their truth and certainty. Some learned men think, that this dubious manner of proposing these noble notions proceeded, in a

[6] Plat. Apol. Soc. p. 29, 30, 42. Phædo, p. 115. Agreeable to this Greek philosopher's notion is that clause of Cicero, the just and perpetual admirer and imitator of Socrates and Plato, *Mens cuiusque is est quisque.* Οἰχόμεαι ἀπὲν εἰς ἀνάντων διὰ τινὰς ἐυδαιμονίας, is a strong and admirable expression in the original.

good measure, from the modest way of that philosophy, the studiers of which never affirm'd, they were sure of any thing. Tho' I believe, it chiefly proceeded from the want of a clearer light, and of the discoveries and revelation of *that* supreme Teacher, and Saviour of human race, who has *brought life and immortality to light by his glorious Gospel*.

This great man, both upon his trial, and at his death, express'd the noblest bravery, and most sedate courage, and yet is dubious about a future state, tho' his hopes were great and pleasing. Take the last words of his most admirable defence; Ἀλλὰ γὰρ ὧσα ἦδ' ἡ ἀπίενα, ἐμοὶ μὲν ἀποθανεῖν, ὑμῖν δὲ βιωτοῦσθαι· ὁπότερ' ἢ ἡμῶν ἔρχοντο εἰς ἀμείνονα παρὰ γὰρ ἀδύνατον πάντῃ πλὴν ἢ τῷ Θεῷ [7]. How inferior are the *philosopher's comfortable hopes* to the triumphant assurance of the *apostles*, of future happiness, with respect to themselves, and all devout and sound Christians!

What assurance of hope, what exultation of joy does the admirable St. Paul express, in prospect of future and eternal bliss, in those most strong and transporting passages! Ἐμοὶ γὰρ τὸ ζῆν χεῖρος, καὶ τὸ ἀποθανεῖν κέρδιον. — Τὸ ἀναλῦσαι, καὶ ζῆν χεῖρον ἔστι, πολλῶν γὰρ μᾶλλον κερταίων [8]. What a glorious triumph is *that* of the same blessed minister and martyr of our Lord Jesus, when he was in chains, and a near prospect of a bloody death for the Gospel; Ἐγὼ γὰρ ἦδ' ἡ δὴ ζῆν δοῦμαι, καὶ ὁ καιρὸς ὃς ἐμῆς ἀναλύσεως ἐφάρηκε· καὶ

[7] Plat. Apol. Soc. p. 42. Vide etiam ib. p. 28, 29, 30.

[8] Philip. i. 21, 23.



ἀγῶνα τὸ καλὸν ἠγωνίσμαι, τὸ δέμον τετέλεκα, τὸ  
πίσιν τετήρηκα. Λοιπὸν, ὑπόκειταί μοι ὁ τὸ δικαιοσύνης  
εἶφαν, ὃν ἀπεδώσει μοι ὁ Κῦριος ἐν ἐκείνῃ τῇ  
ἡμέρᾳ, ἥ δὲ δίκαιος Κριτής· ἐ μόνον τὸ ἐμοί, ἔμεναι καὶ  
πᾶσι τοῖς ἠγαπητοῖς τὸ ὁπρᾶναιαν αὐτῷ.

The dying philosopher esteems it one ingredient of future happiness to see and converse with the wise men and heroes of old, if there shou'd be truth in the notion of the soul's subsistence in another world: and names *Palamedes*, and *Ajax*, *Sisyphus*, and *Ulysses*, after *Minos*, *Rhadamanthus*, and *Æacus*, famous princes and lawgivers; *Museus*, *Homer*, and *Hesiod*, excellent poets and wise men. He has, indeed, placed 'em according to their merit; and if *Ajax* and *Sisyphus* had been left out of the conversation, it had been no prodigious loss, no mighty diminution of his happiness.

Take the original; wherein he expresses his high expectation of pleasure from such company, and at the same time doubts whether there was such a state; Ἐγὼ μὲν γὰρ πολλάκις ἐθέλω τεθνάναι, εἰ ταῦτα ἐστὶν ἀληθῆ. After mention of several of his choice people, from who'e converse he expected such high satisfaction, he adds in a transport, Ἄλλες μύρις ἂν τις εἴποι καὶ ἄνδρας καὶ γυναῖκας, οἷς διαλέγεσθαι ἐκεί, καὶ ξυνεῖναι, καὶ ἐξελάζειν ἀμυχήαντες ἂν εἴη εὐδαιμονίας πάντως. And then, speaking of persons departed this life, he adds; Τὰ τε γὰρ ἄλλα εὐδαιμονέστερα, εἰσὶν οἱ ἐκεῖ τῷ ἐνθάδε, καὶ ἥδη τὸ λοιπὸν χεῖριον ἀθάνατοι εἰσὶν, εἴπερ γὰρ τὰ λεγόμενα ἀληθῆ ἐστὶν [9].

[9] Plat. Ap. l. Soc. p. 41. The Latin translation of εὐδαιμονίας is *sapientiæ* for *felicitatis*.

These

These were great discoveries for an heathen man to make ; but how low and poor is all this scheme and expectation, compar'd with the inestimable privileges, and infinitely glorious and happy society, which the Gospel assures us, all good Christians shall enjoy to all eternity ! 'Tis a magnificent and noble piece of eloquence, fit to inspire Christians with the most ravishing hopes, and encourage their religious endeavours, and unwearied diligence, that they may not *neglect* and forfeit *so great a salvation* : Πεσσεληλύθαζε Σιών ὄρει, καὶ πόλει Θεῶ ζώντι· Ἰερουσαλήμ ἐπερανίω, καὶ μυριάσιν ἀγγέλων, πανηγύρει καὶ ἐκκλησίᾳ παρθένων ἐν ἑβραίοις ἀπογεγραμμένων, καὶ ἡ Θεῶ πάντων, καὶ διαθήκης νέας μεσίτη Ἰησοῦ, καὶ αἱματι ῥαντισμῶ [1].

[1] Hebr. xii. 22, 23, 24.

*The End of the FIRST PART.*



F 5

THE



Die Kunst der Buchdruckerei ist eine der ältesten und wichtigsten Künste der Menschheit. Sie hat sich im Laufe der Jahrhunderte entwickelt und verbessert. Die ersten Buchdrucker waren die Chinesen, die im 11. Jahrhundert die Erfindung der beweglichen Typen machten. Diese Typen wurden aus Ton oder Holz geschnitten und konnten beliebig kombiniert werden, um verschiedene Buchstaben und Zeichen zu drucken. Die Chinesen verwendeten diese Typen, um Bücher zu drucken, die in Chinesisch geschrieben waren. Die Araber haben die Kunst der Buchdruckerei im 15. Jahrhundert nach Europa gebracht. Die ersten Buchdrucker in Europa waren die Italiener, die die Kunst der Buchdruckerei von den Arabern gelernt hatten. Die ersten Buchdrucker in Deutschland waren die Niederländer, die im 15. Jahrhundert nach Deutschland kamen. Die Kunst der Buchdruckerei hat sich im Laufe der Jahrhunderte weiterentwickelt und verbessert. Heute werden Bücher mit Hilfe von Computern und Laserdruckern gedruckt. Die Kunst der Buchdruckerei ist eine der schönsten und wichtigsten Künste der Menschheit.

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THE  
SACRED CLASSICS.

PART II.

BEING A

DISSERTATION,

CONTAINING

An Account of the WRONG DIVISION of  
*Chapters and Verses*; and the FAULTY  
TRANSLATIONS of the *Divine Book*;  
which weaken its *Reasonings*, and spoil  
its *Eloquence and Native Beauties*.

CHAP. I.



WE have endeavour'd to vindicate  
the sacred writers of the New  
Testament, with respect to their  
language and phraseology in the  
original; and shew'd that there is  
true eloquence in those heavenly authors; and  
more beauties than can be found in the *Greek*

F 6

and



and *Roman* Classics; more than have been discern'd and allow'd by many pious divines, and celebrated scholars.

There are disadvantages, which the divine writers lie under, as they are turn'd and represented in their translation into modern languages; which the learned are concerned for, and the unlearned take offence at, and are unhappily prejudiced against the *great original*, for the faults of inadequate versions.

There seem to me no conveniencies in the division of the *sacred books* into chapters and verses, that can balance the *inconvenience* and *prejudice* they bring. The most *valuable book* in the world is the worst divided; and is deform'd and encumber'd with the most improper sections and pauses. Stops are made, chapters and verses ended, where the sense, narration, and argument is mangled and broke off. Even the most learned sometimes lose some of the pleasure and advantage of their studies, by reading books so unnaturally divided. Generally, when the chapter and verse ends, so does the reader's attention: he makes an unseasonable pause, and oft loses not only the beauty and strength of the period, but the conclusiveness of the reasoning, and the connection and dependence of the context.

The famous *Robert Stephens* did good service to religion and learning by many of his labours; and intended no harm by his division of the New Testament into chapters and verses, as we have 'em at present. If the reader desires any account  
of

of that affair, he may be satisfy'd by consulting Dr. *Prideaux*, *Rivet*, *Leusden*, &c. [1]. I am not concern'd to relate the story; but am sorry it was fact.

The reader will be pleas'd with the clear account Mr. *Locke* gives of this matter; whose words I put down, because none of my own can express the thing so emphatically [2]; "One great inconvenience, that the New Testament labours under, in its present form, is, its improper division into chapters and verses; whereby they are so chopp'd and minc'd, and stand so broken and divided, that not only the common people take the verses usually for distinct aphorisms; but even men of more advanced knowledge, in reading them, lose very much of the strength and coherence, and the light that depends on it."

Our minds are so weak and narrow, that they have need of all the helps and assistances that can be procur'd, to lay before them undisturbedly the thread and coherence of any discourse; by which alone they are truly improv'd, and led into the genuine sense of the author. When the eye is constantly disturb'd with loose sentences, that by their standing and separation appear as so many distinct fragments, the mind will have much ado to take in, and carry on in its memory, an uniform discourse of dependent reasonings; espe-

[1] Connection, vol. i. p. 338. ed. 8vo. Ifagoge, c. 29. p. 509. Philol. Heb. p. 4.

[2] Preface to St. Paul's Epistles.



cially having from the cradle been used to wrong impressions concerning them, and continually accusom'd to hear them quoted as distinct sentences.

A new division of the sacred book into chapters, sections, and periods, might be so contriv'd and manag'd as to make a new edition very commodious and beautiful; which wou'd overbalance all inconveniences which superstition and weakness cou'd pretend might arise from alterations; and make a victorious and speedy way to the favour and full approbation of the world.

Upon such an alteration (which wou'd be to the infinite satisfaction of numbers of pious and learned men, and the great improvement of Christian knowledge) care wou'd be taken by those able persons whom our governors in church and state shou'd wisely choose out for such a glorious work, that the psalms in the liturgy shou'd not be render'd inconvenient for the use of responses and divine music; and that the epistles, gospels, and lessons, that are with great judgment adapted to the various times, actions, and wonders of our Saviour's life, might, abating a few changes, be preserv'd in their present situation; that composes so *regular a course of devotion* in the Church of *England*; and contributes so effectually to promote the acceptable chearful worship of its steady and pious communicants.

The

The writings and quotations of authors upon divine subjects might easily be accommodated to the new regulation. The old concordances wou'd be a little incommoded, but not at all render'd useless; and new ones wou'd be framed, which wou'd be books much more valuable and entertaining; and much better answer the end of such compositions: where not only words and phrases disjointed from the context, and making up no complete sense, might be found; but the mysteries of religion wou'd be placed in one advantageous view; express'd in the most *solid, moving* eloquence of Scripture language.

The *Christian Institutes* are a book of this nature, where the attributes, works, and wonders of God are express'd in his *own words*; where the *simplicity* and *sublimity* are equally to be venerated; and the *pleasure* and the *improvement* equally exquisite and great to every reader, who by *understanding* and *virtue* is qualify'd to discern and relish such *divine compositions*.

The case of the improper and absurd division of chapters and verses in the New Testament does not require a long proof: but for the sake of young students, who have not yet duly consider'd these matters, I will produce a few instances, with short remarks upon them: when they have made a further advancement in their studies, their own observation will furnish them with too many.



§. 2. *Of wrong Division of Chapters in the New Testament.*

NOR to take notice of the abrupt conclusion of chap. xxi. of the *Acts*, I shall produce instances that as much break off the narration and connexion of the argument, and as manifestly spoil the elegancy and harmony of the language. The sixteen first verses of the xxth chapter of St. *Matthew* shou'd be join'd to the nineteenth, because of the near relation of the subject treated of in the latter end of the first, and the beginning of the next. The last verse in the sixth chapter requires in true connexion and dependence the sixteen following, to explain and illustrate it. The third chapter of the epistle to the *Colossians*, from the eighteenth verse inclusively, shou'd be laid to the fourth chapter, that the duties of parents and children, husbands and wives, masters and servants, may be laid in one view, and with more advantage and emphasis be compared.

The first verse of the seventh chapter of the second epistle to the *Corinthians* ought to be connected to the last of the sixth, because 'tis a necessary and natural inference from St. *Paul's* reasoning before. Since God the Father has made such great and precious promises to Christians thro' the merits of his Son, and the inhabitation and sanctifying operations of his Holy Spirit, 'tis their duty, and supreme wisdom and interest to made all possible returns of gratitude,  
and

and to give all diligence to perform those conditions, upon which such great mercies and inestimable privileges depend, and are promised. *Having therefore, my beloved, such promises, let us purify ourselves from all pollution of flesh and spirit, perfecting holiness in the fear of God,* is naturally connected to, and depends on, the foregoing doctrine and reasoning. And that noble epiphonema and conclusion from the doctrine of a glorious resurrection, *Wherefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as you know that your labour is not in vain in the Lord,* may as well be separated from the fifteenth chapter of the first epistle to the *Corinthians*; which wou'd maim and dismember that sacred and sublime piece of eloquence.

The last verse of the seventh chapter of *St. John's Gospel* shou'd make the beginning of the next chapter. Every one sees how naturally those two verses are united; and what a force and violence is put upon the connexion, if they are separated; *Καὶ ἐπορεύθη ἕκαστος εἰς τὸ οἶκον αὐτοῦ. Ἰησοῦς ᾧ ἐπορεύθη εἰς τὸ ὄρος τὸ ὂν Ἐλαιῶν.* The rest of the company retir'd to the accommodations and refreshment of their own houses; when the Son of God, who had not a place where he might repose his sacred head, and whose meat and drink it was to do his Father's will, repair'd to the Mount of Olives, his usual and beloved place of heavenly retirement and devotion: and after he had spent the whole night in the divinest exercises, he went to the temple  
early



early in the morning to do *great good* to numbers waiting on him ; to heal their sicknesses, and preach to them the words of eternal life.

The five first verses of chapter xxii. of the *Revelation*, ought to be laid to chapter xxi. and a new chapter or section to begin at the sixth verse ; because the glorious description of the flourishing and triumphant state of the Church is so far continu'd : and to separate and make a break in the parts of that most lively and divine representation, wou'd discompose the order, blemish the beauty, and enervate the vigour of that sacred piece of eloquence [3].

Numerous instances besides these of chapters and sections wrong divided, and unnaturally separated, might easily be produced ; but I forbear troubling the reader, who, I believe, will think these mention'd to be sufficient.

§. 3. As to the *verses*, there is not one chapter in the New Testament, as far as I have observ'd, but is faultily divided ; that is, we have that portion of sacred writ figur'd and mark'd out for a complete sense (which ought to be a period) which does not furnish out a complete sense. And this must not only often hinder the reader from readily taking the meaning and connexion of a passage ; but makes the style look rough and horrid, and breaks the noble periods into

[3] Hæc avelli a superioribus non debueret ; coherens enim ; continuatur enim hic descriptio florentis status Ecclesiæ. Grot. in loc.

little fragments, and disjointed members. In the xxth chapter of St. *Matthew*, the 10th, 11th, and 12th verses, if laid together, wou'd make a well sounding and fine period; *saying*, in the 12th verse, cannot be separated from the preceding verses; and in its present situation, looks barbarously.

So in the same divine author λέγων very improperly and viciously begins the second verse of the xxth chapter naturally dependent on the first, to the manifest spoiling of the integrity and gracefulness of the period. In the xxi<sup>st</sup> chapter of St. *Matthew* the period shou'd begin at verse 17, and end at the 19th, at εἰς τὸ αἰῶνα, and the remainder of that verse be united to the 20th; so both the periods wou'd be compact and full as to their sense, regular and harmonious in their numbers.

The introduction or preface of St. *Luke* to his Gospel ought to be laid all together, in a complete period of four noble colons; and is by our monstrous division extremely defac'd and dismember'd.

The 15th and 16th verses of St. *Matthew*, chap. xxi. the 41<sup>st</sup> and 42<sup>d</sup> verses of St. *Luke*, chap. x. and the 11th and 12th verses of St. *Luke*, chap. xi. must be united and connected; otherwise the sentences will be unnaturally mangled and torn to pieces; the fulness of the sense will not appear; and the beauty and gracefulness of the opposition will be eclipsed.

The



The 29th and 30th verses of St. *Mark*, chap. x. the 3d, 4th, and 5th verses of St. *John's* Gospel, chap. viii. the 28th, 29th, and 30th verses of St. *Luke's* Gospel, chap. xiv. ought to be united; because they are absurdly divided, to the violation of sound grammar, and the loss of good sense. So those several passages which are mark'd in the margin [4].

The 9th, 10th, 11th, and 12th verses of the Epistle to the *Colossians*, chap. i. should be join'd (putting *ἀφιπατήσαι ὑμᾶς*, i. e. *εἰς τὸ ὄν, ἕνεκα τῆ ἀφιπατήσαι ὑμᾶς ἀξίως τῆ Κρείας εἰς πᾶς ἀπέσκειαν*) into a parenthesis: Upon this connexion how clear wou'd the construction be! which, upon the present division, seems disturb'd and intangled; how round the period! how vigorous and divine the sense!

'Tis necessary to connect the 2d, 3d, 4th, and 5th verses of chap. xiii. of St. *John's* Gospel both to keep the sense clear and disentangled, and with advantage to represent in one view the parts and circumstances of that wonderful instance of our blessed Saviour's humility and condescension. As indeed not only the aforementioned verses shou'd have been united into one period; but our Lord's divine conversation

[4] S. Matt. xxiv. four last verses. Zachary's noble song in S. Luke, chap. i. nine verses, from 67 to 75. both inclusive. 2 Theff. ii. 1, 2. S. Luke xxiii. 50, 51, 52. Rev. i. 10, 11. Rev. i. 5. *τῷ ἀγαπήσαντι*: must begin a new period, to end at the conclusion of ver. 6. 2 Tim. i. 8, 9, 10, 11. 'Twill be no easy matter to find a passage equal to Philip. ii. 25, 26, 27, 28. in natural sentiments, and expressions of undissembled friendship, Christian charity, and the tenderest compassion: and those verses ought to be compacted into one noble period.

with

with his disciples on that subject, and the answers of St. *Peter*, shou'd have been laid together in one section; which wou'd have ended with the 20th verse.

'Tis my opinion, that the unnatural separation of the 59th, 60th, and 61st verses of chap. xxvi. of St. *Matthew* led the learned *Kuster* to that rash censure, in pronouncing  $\epsilon\chi\ \epsilon\upsilon\epsilon\nu$  a tautology, and therefore the first to be struck out (to prevent an imaginary tautology in the last) of the sacred book, as a blemish and corruption; and that only upon the authority of one single manuscript. If all repetitions not superior to this, were to be struck out of the best authors, we should intirely lose the beauty and emphasis of some of the finest passages, both in the *secular* and *sacred* Classics. The first  $\kappa\iota\ \epsilon\chi\ \epsilon\upsilon\epsilon\nu$  in the 60th verse, shou'd be join'd to  $\theta\alpha\nu\alpha\tau\acute{o}\sigma\omega\sigma\iota$  in the 59th. The chief priests and elders, and whole assembly, fought for false witness against Jesus, that he might be put to death; and at *first* they found none: and, after, when many false witnesses came, allur'd by prospect of gain, and villainous promises; yet still they found none, that came up fully to their *bloody point*, and *barbarous malice*, in prosecuting that *adorable innocence*. So that, in my opinion, the harshness and distasteful superfluity does not lie in the repetition of the *author*, but in the groundless surmise and scruple of the *critic* [5].

That

[5] Matt. xxvi. 60. legitur καὶ ἐχ' εὖρον. Καὶ πολλῶν ψευδομαρτυρῶν προσελθόντων, ἐχ' εὖρον. Quis non illico videt



That most noble and divine passage in the xth chapter to the *Hebrews*, from the 19th to the 25th verses, both inclusive, wou'd appear in all its native beauty, connexion, and agreeable harmony, if divided into two periods; than which neither *Greece* nor *Rome* can shew any more compact, or of more grateful sound, and stronger signification.

The first period naturally ends in ὕδατι καθαρῷ, which is so full a comprehension of sense, and so proper a pause, that both the thought and the ear acquiesce, and are satisfy'd. The next period begins at κατέχωρμι in the 23d verse; and, I presume, must end at the conclusion of the 25th verse; μάλλον ὅσω βλέπετε ἐγγίζετε τῇ ἡμέρᾳ.

I find the Oriental versions favour this division; and the author of the *Oxford Paraphrase* and *Annotations* judiciously begins a new sentence at κατέχωρμι. Some wou'd have ἐγκαταλείποντες put for ἐγκαταλείποντες ἔσε, or ἐγκαταλείπετε, which is the same thing, and agreeable to the purity of the *Greek* language. These gentlemen, one may suppose, used this caution to prevent, as they imagin'd, an impropriety of putting ἐαυτῶν for σεαυτῶν: but we have in the *first volume* shew'd these changes to be common in the soundest and politest authors. The *Syriac* and *Æthiopic*,

det repetitionem illam τὸ εἶναι ἑαυτῶν, hic non solum esse in-  
gratam, sed etiam supervacaneam? Quare prius illud, καὶ εἶναι  
ἑαυτῶν, delendum censeo; idque auctoritate MS. Paris. 3. in quo  
verba illa desunt. D. Kuster, Præfat. ad Gr. Test. p. 4.

agree-

agreeable to this, have it, 1. *nec*, 2. & *ne deforamus congregationem nostram*.

That grand and eloquent passage of St. Paul, 1 *Theff.* ii. 10, 11, 12. is dismember'd and intirely broken by that unnatural and absurd division. Lay it all together in its proper connexion, nothing produces a nobler sense, nothing yields a harmony more agreeable to an ear that can relish such charms. 'Ὡς ἕνα ἕκαστον ὑμῶν' has been struck out by one (whose head was not so happily organiz'd) out of a weak fear that ὑμῶν following wou'd make it a tautology. We have formerly shew'd that such repetitions are agreeable to the usage of the best authors, sometimes necessary, generally emphatical and moving; to which add, 'Εμοὶ μὲν, εἰ καὶ μὴ καθ' Ἑλλήνων χθόνα τετραμμένθ', ἀλλ' ἐν ξυρετά μοι δοκεῖς λείπειν [6].

Μὴ πάντες δυνάμεις is by translators unnaturally separated from the beginning of the next verse in the twelfth chapter of the first epistle to the *Corinthians*; and then, as a consequence of that perversion, very oddly render'd; *Are all workers of miracles? Have all the gifts of healing?* This great blunder had been prevented, had it been consider'd that the last member of the 29th verse shou'd have been united to the first of the 30th, and that δυνάμεις is govern'd of ἐχασί. Then the whole passage wou'd run easy and unconstrain'd; the grammar and sense wou'd

[6] Eurip. *Phœniss.* 510, 511, [S. *Class.* vol. 1. p. 59. Ter. *Adel.* ver. 307. 308.



be clear; the connexion of the clauses of this noble period natural; and the harmony strong and sprightly. 1. *Are all apostles? Are all prophets? Are all teachers?* 2. *Have all the power of miracles? Have all the supernatural gifts of healing diseases?* 3. *Do all speak with tongues? (or in strange languages?) Do all interpret?*

Harry Stephens in his excellent preface to his *Greek Testament* has given us this judicious observation; which, 'tis probable, he borrow'd from the *Syriac* version; which is thus render'd by the *Latin* translator, *Num omnes edunt virtutes? Num omnes habent dona sanationis?*

But multiplication of instances is unnecessary and needless. In short, the whole frame of the sacred volumes, as it is at present cramp'd and disfigur'd by its odd disposition into chapters and verses, must be taken down, and put into a more advantageous form and order, before it will appear in its due proportion, in its native strength and gracefulness. And was that great work committed to the hands of able and pious critics and scholars, by the national authority, a *select society* of such well qualify'd persons, set on by the command, and enliven'd by the encouragement and bounty of our superiors, wou'd, in competent time, accomplish the noble work; and by a skilful division, and judicious translation of the *heavenly book*, wou'd set the language and argumentation of it in the most advantageous, and strong light. They wou'd appear to be  
work-

workmen that wou'd not need to be *ashamed*, rightly dividing, justly comparing, and interpreting the book of God our Saviour, the words of eternal life.

I end this chapter with a remark upon that sublime and marvellous passage in *Coloss. ii. 1, 2, 3.* by forgetfulness not put in its proper place, which, join'd together, make a complete period of the most harmonious sound, and important sense : where we may observe, what is indeed the least beauty in this grand instance of divine eloquence, that the article is *omitted* and *used* before the nouns with such *propriety* and *seasonableness*, that gives a grateful variety; heightens the harmony of the numbers; and adds grace and strength to the whole sentence. There is in it all the sweetness and smooth run, without the profusion and superfluous multitude of articles frequently occurring in *Isocrates*; sometimes in other select writers of *Greece*; "Ἰνα ἀντακλιθῶσιν αἱ καρδίαι αὐτῶν, συμβιβασθέντων ἐν ἀγάπῃ, καὶ εἰς πάντα πλεόντων τῇ πληροφροῦν καὶ συνέσει εἰς ἐπίγνωσιν τοῦ μυστηρίου τοῦ Θεοῦ καὶ πατρὸς καὶ τοῦ Χριστοῦ ἐν ᾧ εἰσὶ πάντες οἱ θησαυροὶ τῆς σοφίας καὶ τῆς γνώσεως ἀπόκρυφτοι  
ver. 2, 3.







## CH A P. II.

*A short Account of the Translations of the Greek Testament, especially the most common and celebrated Latin Translations; whereby it will appear, that those Sacred Books lie under some Disadvantages, by reason of several Faults and Mistakes in those well meant, and, in general, useful Performances.*



Translations of the sacred book into the mother tongues of all people and nations professing Christianity, were very early, and absolutely necessary, that all men might know, what all were obliged to believe and practise: that they might hear and read, in their own language, the wonderful things of God, the adorable mysteries and morals of the Gospel of Jesus; so infinitely conducive to the instruction, the honour, the present and eternal consolation of human race.

The Eastern versions are generally of admirable use, to express the force and emphasis of the inspir'd text with great advantage; and by reason of the just and general esteem they were in amongst the most famous and flourishing churches.

Their

Their wonderful consent and harmony, in all points of moment, prove the *divine original*; and that God was its author and protector in a peculiar manner, appears from their preservation in their primitive purity and integrity, in defiance of the rage of persecutors and tyrants, who employ'd all their power to *destroy* and *abolish* them, and of the malice and wicked diligence of heretics and blasphemers, who used all the artifices of cunning and treachery to *debase* and *falsify* them. The translators of these inestimable volumes into modern tongues are not to be defrauded of their just praises; the Christian world is in general oblig'd to 'em for their pious and learned labours; which are necessary to those who don't understand the original, and, in some measure, useful and entertaining to those who do.

But, that some unwary readers have conceiv'd a wrong notion of the *sacred* writers, by the versions of some learned men, who have sometimes mistaken the sense of their adorable authors, and often weaken'd it by their inadequate and improper rendring, is too plain to be deny'd; and at the same time that it proves the infirmities, and frailty of fallible men, ought to give all judicious and devout scholars this good instruction and warning, that they study the *divine originals*, with all possible *care*, and read their versions with great *caution*. The vulgate *Latin* translator is not to be condemn'd in general, as some bigots have done, without consideration and justice;



for in many places the translation is certainly pure and proper; which has been reflected upon by rash critics, and sometimes alter'd for the worse by modern translators.

St. *Jerom* improv'd and reform'd the old *Latic Italic* versions. Of later times Pope *Sixtus Quintus* publish'd the vulgate *Latin* Bible. *Gregory XIV.* began another, which *Clement VIII.* finish'd *A. D.* 1592, under the false name of *Sixtus Quintus*; and these editions prodigiously contradict one another.

The founder and more learned divines of the Church of *Rome* interpret the decree of the Council of *Trent* in honour and establishment of this translation, to mean, that it shall be prefer'd only to other translations, not to the original *Hebrew*; and allow there are several faults and blemishes in it [1].

The ill-natured bigots, and unlearned theologues of the *Roman* Church, were the only persons that undervalued the *Hebrew* original, and the *Greek* version; and with equal impudence and stupidity prefer'd the vulgate version, even in exclusion of the *Hebrew* verity, and all translations.

[1] *Dicimus* Trid. Concilii Canonem cæteris quidem omnibus Latinis vulgat. vet. edit. antepone, & canonicam auctoritatem eidem attribuire; Græcarum autem ac Hebraicarum nullam vel tacitam vel expressam mentionem facere: non damnavit igitur nec explofit Hebr. aut Græcas editiones. — Sed nec eisdem vulg. Lat. editionem prætulit; quam solis Latinis omnibus anteponendam statuit *Julius Rugerius Secret. Apostolic.* apud *D. Hody de Text. Orig.* p. 522. Vide p. 526. & p. 532, 543. 511, 512, 524.

Several

Several of these gentlemen have declar'd the vulgate version to be the fountain of Scripture; and that, without it, the *Hebrew* text is almost useless;—altogether, to such critics. The pious and illustrious Cardinal *Cajetan*, for owning that there are several faults in this translation, is by a pert hot writer condemn'd as an heretic.

Above all, one *Nic. Ramus* expresses himself with consummate impudence, and blasphemous scurrility, when he compares the vulgate *Latin* Bible in the *Alcala* edition placed between the *Hebrew* and the *Septuagint*, to our blessed Saviour crucify'd between two thieves; meaning the *Septuagint* by the penitent thief; and, such was the good man's modesty and understanding, the *Hebrew* text by the impenitent thief [2].

A notable reason may be given why the furious and blind zealots of the *Romish* church depreciate the sacred and most precious original, and magnify and adore a faulty and very imperfect version, besides their profound ignorance; which is, that the *holy tribunal* of the *Inquisition* cannot proceed so regularly against people accused before 'em of heretical pravity; because the peevish heretics will be apt to appeal to the *Hebrew* original [3]; which plea it may not be safe to admit, because not easy to over-rule, unless it be

[2] Vide D. Hodium de Text. Orig. &c. p. 510, 511.

[3] Melchior Canus hoc argumento utitur in patrocinium vulgat. vers. de Inquisitoribus hæreticæ pravitatis, quod non secus possent in jus vocare, aut refutare hæreticos, utpote statim ad Textus Originales provocaturos, Hod. p. 511.



*in their infallible way.* And is it not a great pity, that such a *venerable court of high justice* shou'd meet with any obstructions in their most impartial and charitable proceedings? or that those most *christian judges, and compassionate fathers,* shou'd be checked from giving a quick dispatch to miscreants and heretics, and delivering 'em to the secular arm with such *favourable recommendations, and earnest intercessions* for mercy?

If any one wou'd see more upon this subject, he may have full satisfaction from the very learned and laborious *Dr. Hody.* I am afraid this may be accounted a digression; but hope it will not be altogether unuseful or unacceptable to my younger reader.

*St. Matth. ch. xxviii. ver. 1.* is very oddly and barbarously render'd in this version, so that neither the sense, nor propriety of language is preserv'd; *Vespere autem sabbathi, quæ luceſcit in prima sabbathi, &c.* A great mistake is committed in the translation of *St. Mark, chap. vii. ver. 31.* which depends on an absurd various reading; contradicts other places of Scripture; and is inconsistent with the situation of those countries; *Et iterum exiens de finibus Tyri, venit per Sidonem ad mare Galilææ* [4].

The vulgate translation is superstitiously nice and scrupulous in rendring all the particles in the *Greek* literally, and keeping their first and most usual signification, when they ought to be taken

[4] Vide Not. Crit. in Test. Nov. Wettstenii Amsterdam. p. 8. col. 2.

in a different sense; which occasions inconsequence in the discourse, and harshness in the connexion. By this means the most beautiful and pure *Greek* original is deformed and corrupted, by being disguised in vicious and barbarous *Latin* [5]. We have in that famous passage of St. *John's* Gospel, chap. xx. ver. 25. *locum*, as if the original was *τόπον*, and not *τύπον*, which is a various reading of very little authority, and prodigiously weakens the emphasis and nobleness of the word, which from the apostolical age has had possession in a great majority of the best and most valuable manuscripts [6].

But it were endless to mention particulars. I pass on to *Beza*, a man of polite learning, and good skill in the *Greek*; but who so strictly adheres to the original in numerous places, that he translates the articles, tho' the *Latin* language won't bear them. There seems to be a sort of profuseness and excess in the use of the particles in this noble language; which contribute to the beauty, harmony, and agreeable turn, because they abound most in all the noblest writers, both in verse and prose; so that if you either take 'em away from the *Greek*, or render 'em all literally in the *Latin*, you weaken and blemish both languages: The one you strip of its necessary and very graceful ornaments; the other you encumber and make heavy by superfluous additions, foreign

[5] S. Johan. xviii. 7. & sæpius in isto capite, &c.

[6] Vide Müll. in loc. Dr. Bois in loc.



to its usage and genius. Examples of this are very numerous; a few may be seen in the passages referr'd to below [7].

Both this gentleman, and his friend *Piscator* with great confidence strike *ἐν*, in *Acts* xvii. ver. 24. out of the sacred original; tho' there is no various reading in that place, and the word is very strong and emphatical; and such repetitions very usual and graceful in good authors. Indeed this learned translator uses an intolerable liberty in altering the sacred text at pleasure, to remove a difficulty he cannot conquer; or to prevent a solecism or impropriety which he vainly imagines would be in the establish'd and genuine reading [8].

But to omit lesser faults, that relate to grammar and criticism; the grand and capital fault in *Beza*, *Piscator*, and the rest of the *Calvinistical* persuasion, is, their accommodating their translations to that gloomy and dismal notion they had conceiv'd about absolute and irreversible decrees of *reprobation*: By which the infinite goodness of God is impeach'd; the most precious and extensive merits of our blessed Saviour undervalu'd and confin'd; and the Gospel, that brings

[7] S. Matt. i. 16. 6. — regem illum — gens illa.

[8] D. Beza sæpius a recepta lectione sine necessitate discedit, & unius, interdum nullius codicis auctoritate fretus prætoriam exercet potestatem, ex conjecturis mutando, & interpolando Textum Sacrum pro libito. D. Walton Proleg. p. 33. Vide Beza in S. Lucam ix. 48, 53. 1 Cor. xv. 55. He has translated very inaccurately, tho' with an anxious and over-labour'd diligence, S. Marc. xiv. 44. S. Luc. vi. 25. *Acts* xxvi. 21. — xxvii. 20.

life and immortality to light, made only in favour of a choice number of people, that fanſy themſelves more pure than their brethren; and ſubſervient to a party-cause. In ſhort, 'tis a doctrine ſo dire and ſhocking, that all its odious conſequences, and full malignity, can neither be expreſs'd with ſafety and decency, nor ſeriously thought of without horror.

*Caſtali* is one of thoſe gentlemen who talk of the ſolecifms of the *Greek* Teſtament; and I am ſorry to ſay, *that* is not the only injury he has done the ſacred writers. 'Tis true, he is generally a polite and elegant tranſlator; and often a ſound and judicious interpreter: Yet his greateſt admirers will ſcarce deny but that he is ſometimes over-nice, and ſacrifices the noble ſimplicity and grandeur of the moſt vigorous *Hebraiſms*, and lofty expreſſions, to a ſpruce and affected *Latinism*. For the authentic eccleſiaſtic word *angelos* he uſes *genios*; for *baptizo*, *lavo*, &c. He is ſo far from reaching the noble force of the divine originals, that he does not come near the beſt verſions. The tranſlation is over-charg'd with falſe rhetoric; is often effeminate, ſometimes profane, ſeldom adequate and ſuitable to the divine ſolemnity and weight of the ſubject treated of [9].

The firſt epiſtle to *Timothy*, chap. vi. ver. 10. is turn'd much below the ſpirit of the original; *Εαυτὸς ἀνίπαραν δυνάει πολλαῖς*: how much

[9] Riveti ſag. p. 179. Dupin's Canon of Old and New Teſt. c. 7. p. 205. Collier's Appendix, in voce *Caſtali*.



by that translation! *Sepe in multos dolores induxerunt.* Our translation is just; *They have pierced themselves through with many sorrows.* By indulging greedy appetites, and wicked passions, sinners wound their consciences; and stab themselves thro' and thro', as with a lance or dagger. So the judicious *Plutarch* uses the word; so the prince of heroic Greek poetry ———  
 ὁ δ' ὕνησι πεπαρωρόσθ' ὀξείησι.

His version of *Acts* ii. 26. enervates and spoils the vigour of the noble original; *I rejoice in my mind, and triumph with my tongue, creeps* after the sense, but comes not up to the life and fervour of the Greek; Ἐυφρανθὴν ἡ καρδία μου, καὶ ἠγαλλιάσατο ἡ γλῶσσα μου, *My heart rejoiced, and my tongue triumphed.*

The turn of the manner of the phrase, and exchange of the dialogue into a plain and continued narration, checks the vigour and sprightliness of the Greek, in *St. John* xix. 21. *Castalis* has a low and incompetent word to render that noble passage in *St. John*, ὁ ἐδεασάμεθα, *which we have attentively viewed, with joy and wonder.* So *Xenophon* uses that word [1]; so *Homér* [2]; Οἱ δ' ἀνθρώποι καλῶς οἶσαν τὴν δεῖμασσαν τὴν Ἀβραδάτου καὶ τὴν ἄρμασσαν, καὶ πρὸς δὲν ἐδύναστο δεῖσασθαι αὐτόν, πρὶν ἢ Πάνθειαν ἀπῆλθε: *Tho' the sight of Abradates and his fine chariot was very beautiful and entertaining, yet the company could not view*

[1] *Xen. Cyrop.* p. 467. ed. Hudson.

[2] Θεῶν μὲν ἔργον, *Hom. Il.* ἡ. ver. 444. is by the scholiast rendered εὐαύμαζον, and by the great Joshua Barnes, *intentē spectabant.*

him,

him with so much admiration and pleasure, till Panthea, the far more charming and attractive spectacle, was gone out of sight.

In that august description of the Son of God in Coloss. i. 15. ὅς ἐστιν εἰκὼν τῆ Θεοῦ τῆ ἀοράτου, is by Castalio turn'd, *Imago inaspectabilis Dei*, &c. which some critics think too weak, upon the authority of Tully, in that passage in his *Offices*, l. iii. p. 152. Ed. Cockman. — *Germanæ justitiæ solidam & expressam effigiem nullam tenemus; umbra & imaginibus utimur*. But this might easily be excused. I think he has acquitted himself much worse, by lessening the force and majesty of a parallel place by a low and diminutive word: *Solium tuum*, O Dive, *in omnem permanet æternitatem*, is excessively below the plain simplicity and majesty of — ὁ Θεὸς σου, ὁ Θεός, εἰς τὴν αἰῶνα τῆ αἰῶνος. Dive is nothing to ὁ Θεός, which is in sacred Scriptures generally applied to the true God by nature, and oftner to God the Father, than to God the Son, of the same nature and majesty, coeternal and coequal. Tho' the *Arian* observation and criticism upon this point is false and trifling [3].

[3] Θεὸς πατὴρ, Gal. i. 1. ἐν μορφῇ Θεοῦ — ἴσα Θεῷ. Phil. ii. 6. S. Johan. i. 5. 20. — xx. 28. ὁ κύριός μᾶς, καὶ ὁ Θεός μᾶς, Rom. ix. 5. Vide S. Chrysostr. in Gal. i. 1. Philip. ii. 6. Bp. Pearson on the Creed. Dr. Waterland's Sermon. 1. on Christ's Divinity, p. 28. The Arians, and other heretics of old, were always used to quibbling and cavilling; they distinguish'd ἀπὸ and διὰ ἀπὸ, as they said, was always apply'd to the Father, and διὰ to the Son. But S. Chrysostom confutes this idle fancy, on Rom. i. 7. where 'tis εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν, καὶ κυρίου Ἰησοῦ Χριστοῦ.



Shall that adorable person, who is heir of all things, by whom the heavens, and earth, and all their inhabitants were made, who supports all the frame of being, and universal nature by the word of his power, and sovereign providence, be properly express'd by *Divus*? which, I think, is never apply'd to the pagan *Jupiter*. He is *Divum Pater*, but to subordinate deities; and often to mere mortals, whom they out of superstition or flattery profanely and stupidly deify'd. The *Roman* emperors were complimented with this title; and the poet *Lucan* distinguishes betwixt *Superi* and *Divi*, *Pharsal.* vii. ver. 457. *Bellapares Superis facient civilia Divos*. But this distinction does not always hold.

The sense of *St. Luke* in his Gospel, chap. vii. ver. 30. is perverted by that version; *The Pharisees and Lawyers disannull'd the purpose or counsel of God,*——as far as was in their power:——whereas it shou'd be, *Those*——obstinate——*men frustrated the merciful counsel or purpose of God to them:* And the reason is subjoin'd,——*being not baptized of him*——rejecting the baptism and preaching of *St. John*, the messenger and fore-runner of the *Messias*; which good providence call'd them to, in order to their happiness, thro' repentance, and faith in the Saviour of the world. His translation of that most noble and vigorous place, *Ephef.* iii. 14, 15, 16, 17, 18, 19, (which, by the bye, make up only one complete and full period) goes too far from the original language and construction; and makes  
those

those alterations in the contexture of the phrase and discourse, which disguise and sophisticate the sacred eloquence; enervate the vigour of the expression; and cramp its majesty and freedom.

I shall omit several smaller liberties which this learned gentleman assumes, which blemish the sacred authors; and give a wrong turn to 'em; and tend to misrepresent their way of style, and prejudice some of their readers, who judge of the original, they are very imperfectly acquainted with, by the translation, which they better understand, and often more admire. *Nuscia* turn'd into *Nineμία*, is a bold and groundless conjecture, without any necessity, or single manuscript to support it, and appears more weak by the superfluous and unavailable pains he takes to defend it [4]. *Omnem temporum eternitatem* seems to me a daring flight, and will be scarce parallel'd in any of the polite *Latin* authors, into whose language and phraseology he was too desirous to translate his divine authors [5].

'Tis a luxuriancy in a translator, when he renders the same word repeated very near in two or three lines distance, and exactly signifying the same thing, in different words, as *ἡ ἀγαθὴ* in St.

[4] Act. xxvii. 9. Vide Dr. Lightfoot in loc. Syrus recte vertit, *Diem jejunii Judæorum*.

[5] 2 Tim. i. 9. *πρὸ χρόνων αἰωνίων*. There is indeed in Tully a passage, that may seem to give some countenance to Castalio's version; but 'tis to me, a very unaccountable flight in the original; "Fuit quædam ab infinito tempore æternitas, quam nulla temporum circumscripção metiebatur," Nat. Deor. l. i. p. 20. ed. Cl. Davissii.

Mark,



*Mark*, chap. ii. ver. 3. is *membris captus*, in ver. 4. 'tis *sideratus*. And why must the phrase be turn'd in *St. John*, chap. xx. v. 13. *They have taken away my Lord*, into *my Lord is taken*, when that turn neither makes the passage more plain, more pure in the *Greek*, nor so emphatical? This, and some parallel passages, have been censur'd as mere *Hebraisms*; and not reconcileable to the purity of ancient *Greek* writers; but without any foundation, as we have hinted in another place. The classics have these indefinite phrases; Ἐσήμηνε τοῖς Ἕλλησι τῇ σάλπιγι, *Xen.* Σοὶ τὰς αἰτίας ἀναθήσουσι, for αἰτίαι (οὐ ἀναδέησον), *Isocr.* So *Virgil*; *Mediisque parant convivium tectis* [6].

What his meaning is of his version of that place in the evangelist *St. Luke*, *But wisdom is justified of all her children*; Καὶ ἐδικαιώθη ἡ σοφία ἐπὶ τῶν τέκνων αὐτῆς ἐπὶ πάντων, *Ita suis omnibus aliena est sapientia*; I cannot possibly guess, and shou'd be very glad to be inform'd [7].

As for the last instance of *Castalio's* failure in his translation, which I at present mention, it conveys an horrid sound to the ear, and a most odious and shocking notion to the mind; *Apostolorum autem opera multa vulgo monströse prodigioseque fiebant*. Even the last word, the better of the two, is not taken in so good a sense by

[6] Vide *S. Luc.* xvi. *Xen. Cyr. Exped.* iii. c. 3. p. 166. *Isoc. Demonic.* p. 15. ed. Fletcher. *Virg. Æneid.* Therefore in vain do *Heinsius*, and some other scrupulous critics, reckon this an *Hellenistical* form of speech.

[7] So the great *Aristotle* frequently uses this indefinite way of expression; Ὅταν δὲ θῶναι διαφέρει — ὅσα ἐπὶ τῶν ἐκείνων νομοθετεῖν, *Ethic. Nicom.* p. 222. ed. Wilkins. *Oxon.* where διαφέρει, νομοθετεῖται, or some such word, is understood.

heathen authors, as to be with propriety and decency apply'd to those salutary works of wonder and miracles, of charity to mankind, here described. The first is the most ugly and ill-meaning word, that the *Roman* language has to express frightful sights, and mis-shapen births, unlucky omens, and dreadful tokens of the displeasure of their gods, and approaching mischief and desolation.

The learned and ingenious *Daniel Heinsius* has, to avoid an imaginary impropriety in the sacred phraseology, made very bold in fixing new points to the text of *St. Jude*, ver. 20. and in giving a new *Latin* version [8]. The *Greek* original is thus distinguish'd; ὑμεῖς δὲ, ἀγαπήσοι, τῇ ἀγάπῃ τῇ ὑμῶν αἰσεί ἐποινοδομήσεις ἑαυτοὺς, ἐν παντί μαζὶ ἀγίῳ προσδεχόμενοι, ἑαυτοὺς ἐν ἀγάπῃ Θεοῦ τηροῦσάτε, προσδεχόμενοι τὸ ἔλεος τῷ Κυρίῳ ἡμῶν Ἰησοῦ Χριστῷ. The *Latin* translation is very faithful, and conform'd to the original, by this gentleman thus form'd and modell'd; *Vos autem, dilecti, sanctissimæ fidei vestræ superstruentes, vos ipsos in Spiritu sancto precantes, vos ipsos in amore Dei sic conservate, &c.* Here I am quite at a loss to know the meaning or propriety of *Vos ipsos in Spiritu sancto precantes*. This gentleman has done good services to religion and learning in some cases: But his performances upon *Theocritus*, *Horace*, the New Testament, shew that he is very often equally forward

[8] Exercit. Sac. p. 596. ed. Cant. 1640.

and



and unfortunate in his conjectures and corrections.

Many interpreters seem to have an ambition to shew their mastery in the *Latin* tongue; and therefore express the same word used in the same sense, in different places of the *Greek* original, in variety of phrase; which may shew their command of words, without judgment; but rather confounds and puzzles the sacred book they aim to explain. *κακοπαδέω* is a good compound word, and has in the divine writers a single and determinate meaning of *bravely bearing hardships* and *running hazards* for the advancement and interest of Christianity. The learned *Beza* indulges himself to a great degree of luxuriancy in turning this single word [9]; in different places he renders it by — *esto particeps afflictionum* — *tolero laborem* — *affligo* — *perfero injurias* — *ægroto* — *æger sum animo*.

The *Rhemists* in their translation have utterly perverted that beautiful passage of *St. Luke* [1], *Ἡρεῳστο* — *δὲν ὥς ἐνέχεν, καὶ ἀποσοματίζειν αὐτὸν πρὸς πλείονων, κ. τ. λ.* They render *ἀποσοματίζειν*, *Os opprimere de multis; to stop his mouth; to reduce our Lord to silence*; contrary to the sense of the whole passage, and the designs of those insidious and malicious enemies of truth and innocence. Those wretches wou'd have

[9] 2 Tim. i. 8. — ii. 3. S. James v. 13. Mirari subit quid doctissimum Bezam moverit, ut verbum *κακοπαθεῖν* subinde aliter atque aliter verterit. — Atqui *perpetua* verbi significatio est, — *perpetior* vel *tolero mala*, D. Scultet, in 2 Tim. ii. 3.

[1] S. Luc. xi. 53.

provok'd that divine Teacher to talk very much and freely, that they might catch something out of his mouth, to be a foundation of informing against him, and striking at his precious life. So the great original requires, and expresses their eager and treacherous malice in the most select and proper words; Ἐνεδρεύοντες αὐτὸν, καὶ ζητούντες θηρᾶσαι τὴν ἐν τῷ σώματι αὐτοῦ, *As fiercely pursuing his reputation and life, as the most eager and mettled sportsmen pursue their game*: Or rather, as the most admirable Plato uses θηρᾶω in the same sense, Καὶ ἐκ αὐτῆς γὰρ πρέπον τῷτο θηρᾶειν, *Curiosius exquirere, acrius investigare* [2].

[2] De Leg. i. 627. post C.



CHAP.





## C H A P. III.

*An Account of several Places in the New Testament which are misrepresented and weaken'd either as to their Sense, or their Beauty and vigorous Emphasis, in our Translation; tho' I believe it is the best of the modern Versions of the same Standing.*



IT is with pleasure, and a just veneration to the memory of our learned and judicious Translators, that I acknowledge their version in the main to be faithful, clear, and solid. But no man can be so superstitiously devoted to them, but must own, that a considerable number of passages are weakly and imperfectly, and not a few falsely, render'd. And no wonder; for since their time, there have been great improvements in the knowledge of antiquities, and advancements in critical learning, by a resolute study of the old classics of *Greece and Rome*, and a diligent comparing of them with the language and manner of the Divine Classics. All which extremely contribute to the explication and ornament of the *Sacred Books*. My only aim is the discovery of truth, and

and removal of prejudices against those inestimable treasures of divine learning, and genuine eloquence: Therefore hope to escape censure, while I propose some passages, which in our own, and most other versions, are so turn'd as to pervert the sense, or spoil the graces and beautiful propriety of the great originals.

Some collections I have made out of good writers: and a considerable part of this small piece are observations of my own, not, that I know of, before publish'd. All which I cheerfully submit to the judgment of my readers.

The very first word of St. *Matthew's* Gospel might, in the judgment of good interpreters, better be translated by *the account, list, &c. of the genealogy or descent of Jesus Christ*. The word here render'd a *book*, which in our language gives the notion of a larger work, is put likewise in the best authors, both sacred and secular, for any *schedule, account, letter, or shorter writing*. So in *Gen. v. 1.* "Αυτὴ ἡ βίβλος γενέσεως ἀνθρώπων. So in *Herodotus*; Βιβλία γεγραμμένα πολλὰ, καὶ πολλὰν ἔχοντα περιμήτων, σφρηγίδα (ᾧ ἐπέβαλε τὸ Δαρεῖς. Having wrote several letters upon several occasions and affairs, he set Darius's Seal to them [1]. In the *Ethiopic* version 'tis the description of the generation (or family) of *Jesus*.

Πλὴν in St. *Matt. xxvi. 64.* wou'd be very naturally render'd *moreover*, as 'tis used in the best authors. Ἐχομεν ἄλλον λόγον πολλὴν τῶν δὴ

[1] Herod. Cron. iii. p. 209. l. 12, &c.

ἐνθέντα;



ἤτις ἐστὶν α; Have we any other reason besides that just mention'd [2]? And so it exactly agrees with St. Mark, and is explain'd by the parallel place in that evangelist. To the adjuration of the high-priest, *Art thou the Christ the Son of the Blessed God?* our Saviour replies in St. Matthew, *Thou hast said*——'tis a great truth——in St. Mark positively, *I am*——And ye shall see the Son of man, in St. Mark, is exactly the same, as, *Moreover I say unto you, Hereafter ye shall see the Son of man sitting at the right hand of (sovereign) power, and coming (to judgment) on the clouds of heaven* [3].

Nevertheless, as in our translation, sounds to me harsh and unnatural, and is scarce reconcilable to plain sense.—— *I affirm to you, that I am the Messiah, nevertheless or notwithstanding you shall see me come in all the divine pomp, and majestic circumstances of glory, in which the coming of the Messiah is described by your inspired prophets* [4]. Let the reader judge. The other way the sense is clear, and the reasoning strong and pathetic;——*I declare to you, that I am the Messiah, and Judge of the universe*——and add that——*if you persist impenitently in your malice against me, you will too late repent of*

[2] Πλὴν is used in the same sense in that sound and elegant critic Demetrius Phalereus, p. 29. Ὁρῶμεν πλὴν τῶν εἰρημένων χαρὰ κήρων ἐναντίων, πάντας μὴνυμένους πᾶσιν. Besides the afore-mention'd contrary (different) characters, or manners of style, &c. The oriental versions favour this sense, *Dico autem vobis*, Syr. *Nunc vobis dico*, Perf. *Imo dico vobis*, Arab.

[3] S. Marc. xiv. 61, 62.

[4] Dan. vii. 13, 14. Zech. xii. 10. Revel. i. 7.

your folly; when you will by your own eyes be convinced, that the claims I made to the honour of being the Son of the Blessed, were just and well-grounded; when ye shall be amazed, and struck into utter confusion and astonishment, at the unsupportable glory and power of my appearance.

Or what man is there of you, St. Matt. vii. ver. 9. sounds very harsh and abrupt, and there is nothing goes before that can cleanly and decently introduce it. I take ἢ here to be a particle of interrogation, *Is there any man among you?* It has a different grammatical accent form ἢ, or, but 'tis the same word, and we know that the most valuable and ancient manuscripts have no such distinctions; which being once said, ought to be retain'd in memory, because of the great advantage it is of to rectify several mistakes in translations. *Xenophon* uses this little word in the same sense; ἢ ἡ Νίδως—μοι, ὃ πάππε, ταῦτα πάντα τὰ κρέα, ὃ, τι ἂν βέλωμαι ἀνδρὶς χρῆσθαι; *Do you give me all this meat to dispose of as I please* [5]?

So this divine passage will be naturally connected to the foregoing sentences, and will enforce and enliven the exhortation—*Ask and pray of the Author and Preserver of your being, with constancy and humble fervency of devotion; and he will graciously bestow upon you all things pertaining to life and godliness: For are not even*

[5] Xen. Cyrop. i. p. 23. edit. optimâ clarissimi viri D. Hutchinson, Oxon. 1727. The Eastern versions agree, *Ecquis est*, &c. Syr. *Et quis est ille?* Æthiop. *Quis homo ex vobis?* Arab. *Quisnam est?* Persic.



men ready to grant the desires of their children, and yield to their importunity? How infinitely then must the generosity and bounty of the immortal Father of spirits excel that of the frail fathers of flesh?

That memorable action of the devout woman in St. Mark xiv. 3. is, I think, wrong translated in one branch of it. 'Tis in that part — *She brake the box* — it wou'd be difficult for her to break the box, and of no manner of service, and 'tis contrary to all custom to break vessels when there is occasion to pour out the liquor. Having stirr'd and shaken the vessel, to make it more fragrant, she pour'd the precious ointment upon our Saviour's sacred head. Shaking of liquids of that nature does break and separate their parts, and *Κυλεῖσθαι* is an excellent word for this purpose. To this sense we have the following passages;

*Et fluere excusso cinnama fusa vitro.*

—— *Fracta magis redolere videntur!*

*Omnia, quod contrita* — [6].

When our Saviour was in his preparatory agonies on Mount *Olivet*, the strength and fervour of his divine ejaculations and addressees to his

[6] Martial Ep. iii, iv. p. 128. in.Us. Delph. Lucret. iv. ver. 700, 701. Plat. Phædo uses *τρίβω, διατρίβω* in the same sense, p. 116, 117. *Διατρίβας τὸ φάρμακον. Ἐν κύλικι φέροντα τέρμιμνον.* The Syriac, Arabic, Ethiopic, and Persian versions take no notice of the breaking the box. *Aperuit illud vas*, Syr. *Caput ampullæ aperuit*, Pers. *Vacuavit illud super caput ejus*, Arab. *Et aperuit illud*, Ethiop.

Father

Father are strangely *weaken'd* and *cool'd* in our translation; *Father, if thou art willing, remove this cup from me.* Our translators either made a great mistake in common grammar and construction, or took the various reading, which is in two of *Robert Stephens's* manuscripts, of no value; *παρίνεσκε*. There is a proper vehemence and emphasis in the true reading; *Εἰ βέλει παρίνεσκειν* [7]; *My Father, O that thou wouldst remove this cup from me!* *Εἰ* is a particle of wishing; *Ἐὶ δὲ γένοιτο*, *I wish it had so happen'd, &c.* [8]. commonly join'd to verbs of the optative or potential mood, but sometimes, and with equal purity and propriety, to the indicative.

*Εἰ δὲ τὸδ' ᾤν*, *I wish it was so* [9]! *Βέλει* is in the *Attic* dialect the same as *Βέλλω* *Ἐρώτα δ, τι βέλει* [1].

In *Pilate's* declaration that our Saviour was clear of those crimes charg'd upon him, *St. Luke* xxiii. 15. he concludes thus in our translation, *I have examined, and have found no fault in him; neither has Herod, to whom I sent you with Jesus, to appear and testify against him. And behold, — after all this, — nothing worthy of death is done to him.* To him is contrary to the perpetual usage of the word *πεπραγμένον* in this construction, and, I think, to sound sense; it shou'd be render'd — *nothing is done by him* — he is not convicted of any crimes you lay to his charge, but appears innocent upon the severest

[7] *S. Luc.* xxii. 42.

[8] *Xen. Cyrop.* edit. *Hutchins.* 6.

[9] *Eurip. Orest.* ver. 1652. *Job* xvi. 4. *S. Luc.* xix. 42.

[1] *Xen. Cyrop.* iii. p. 172. *Eurip. Phœniss.* 399.

exami-



examination, and most inveterate and restless prosecution.

Ἀήθην ἐμποιῆσαι ἧς ἐκείνοις πεπεγμένον, *To bring oblivion upon the things done by them.* Ἐπεὶ αὐτῷ ἑδὲν ἐπελάετο, *After nothing memorable was done by him* [2]. The *Persic* version is in *Latin*, *Nihil quod mortem mereatur, patravit.* The *Arabic*, *Non est illi facinus ob quod mereatur mortem.* The *Ethiopic*, *Ecce nihil fuit quod fecit, propter quod moreretur.* Πρὸς τὰς βαρβάρους τῇ πόλει πεπεγμένον [3], *Things done by our government against the Barbarians.*

'Tis said, that our blessed Saviour walking abroad, there met him a man out of the city, which had been possessed with devils, and distracted for a long time — and it follows, and he did not continue or abide in any house, but among the tombs, *St. Luke* viii. 27. *St. Mark* takes no notice of ἐκ πόλεως, but says, a man met our Lord, out of the tombs, a demoniac, and excessively outrageous. *St. Matthew* says, that two demoniacs coming from the tombs met our Lord [4]. As for the difference as to one or two, 'tis common for one evangelist to omit a circumstance mention'd in his brethren, or to add what the others have omitted. The learned and laborious *Dr. Mills* solves what seems to carry a difficulty, and appearance of contradiction. He translates ἐκ τῆ πόλεως ἀνὴρ, *a man originally belonging to the city* — born and bred up in it. And this

[2] *Iloc. ad Demon.* p. 3. edit. Fletcher, Ox.

[3] *Thucyd.* ii. p. 146. *Ilocr. Paneg.* p. 91. edit. Fletcher.

[4] *S. Marc.* v. 5, &c. *S. Matt.* viii. 28.

signification of the expression is frequent in the most approv'd authors; *Οἱ ἐν τῇ Λακεδαιμονίᾳ φίλοι*, *Their Lacedemonian or Spartan friends*. *Παυσανίης ἐν Λακεδαιμονίᾳ*, *Pausanias the Spartan*. *Σικελίδαν νικῆμι ἢ ἐν Σάμῳ* [5]. *People in that condition were not to be suffer'd in cities; nor cou'd any one be said to come out of the tombs, who came out of a city; since the tombs and burying-places in those times, and several ages after, were not in towns and cities, but in the open fields* [6].

When this same divine evangelist is relating our Saviour's mournful walk to *Calvary*, the place of crucifixion, in *chap. xxiii. 32.* our last translation renders that verse, *And there were also led with him two other malefactors*. How harsh, how unwarily render'd! Who was the first malefactor? Was our blessed Redeemer a malefactor? If it be said, that he was accus'd, try'd, and executed as a malefactor: 'tis a vain quibble. Wou'd an evangelist and disciple have spoken so rudely of that divine innocence? which his malicious prosecutors in effect acknowledged, by their indirect and villainous ways to come at his precious life, clamours, bribery, perjuries, &c. And the corrupt judge, who out of cowardise, and with fearful injustice pronounced the sentence of condemnation against him, knew that righteous person was deliver'd to the secular arm out of

[5] Thucyd. 5. p. 313. l. 17. Theocr. Id. 7. ver. 40. Vide D. Mills in loc. S. Luc. viii. 27.

[6] *Ἐννύσον ὅτι ἔδειξ τάφος ἐν πόλει καὶ ἀστυκρούται*, St. Chrysost. in S. Matt. xxiii. 27. p. 459. The Vulgate translator, not knowing how to dispose of *ἐκ τῆς πόλεως*, has left it out.



envy and malice ; and by solemn words and formal actions declar'd him innocent. It shou'd have been turn'd — *two other persons, who were malefactors* — Harry Stephens saw this : And the *Persian* and *Ethiopic* translators, long before him — *Et duos latrones facinorosos adducebant, ut illos etiam cum eo — Jesu — in crucem agerent*, *Perf. Et ducebant cum illo duos alios, latrones, ut crucifigerent*, *Æthiop.* Our old translation next before this now in use, has done justice to this passage — *And there were two others, which were evil-doers, led with him to be slain.*

The difficulty of that passage of *St. Luke, Acts xxvii. 33.* is thus accounted for by the learned and judicious *Dr. Bois* ; *They were in fear and confusion, and had no regular and full entertainment during those fourteen days of danger.* So he places an opposition between *μὴδὲν πρὸς λαβὴν αὐτοῖς* and *τετραφῆς κορεσέντες*, after the plentiful repast they took, upon the exhortation and encouragement of *St. Paul*. Which ingenious conjecture he makes more plausible by a quotation out of *Hesiod*, and the remark of the scholiast upon *ἐδέετο σίτον ἡδίων* [7], *they did not eat* ; that is, they were perpetually in fears of an attack and surprise from an enemy, were in arms, and stain'd with blood ; and therefore had not that tranquillity and leisure, which usually, and in times of peace and safety, attends regular meals, and set times of refreshment.

[7] *Dr. Bois* in loc. *Hesiod. "Epy. 145.*

But the learned Mr. *Howel*, and after him the great Mr. *Pope* [8], take off the difficulty of the fourteen days fast, and the necessity of any healing suppositions, or studied solutions, by translating the sacred text in a manner which both the genius of the language will very well bear, and is the clearest solution of the passage: “Expecting the fourteenth day, which is to day, you continue without eating. So the meaning is, that they had taken no food all that day: The danger was so great, that they had no leisure to think upon hunger. This is the literal construction of the words, and implies, that out of expectation of the fourteenth day (which they look’d upon as a critical time, when their danger wou’d be at the highest) they had forgot to take their usual repast; not that they had fasted fourteen days.”

Πρωτόγονος πάσης κτίσεως shou’d be render’d, *The first-born before all the creation*, Col. i. 15. as is plain from the context and design of the apostle’s reasoning: The reason which is given in this august and sublime passage, why our Saviour is said to be *first-born*, is, because He is before all things; by him, and for him, all beings, visible and invisible, were created; and by him all the frame of nature subsists and is supported [9].

We

[8] *Howel’s Hist. of the New Test.* vol. iii. p. 301. *Pope’s Odyssey*, xii. p. 179.

[9] Vide ver. 16, 17. This august description of Christ’s supereminent majesty is excessively superior to that justly admir’d description of the Supreme Being in Plato: Παρὰ τὸν πάντων βασιλεῖα πάντ’ ἐστὶ, καὶ ἐκεῖνος ἕνεκα πάντων, καὶ ἐκεῖνος



We have before observ'd, that *πρῶτός μὲν* is *before me*. *Ruffinus*, according to the great *Origen's* sense, translates it, not *the first-born of every creature*; much less does he say, *the first of God's creation*: but *ante omnem creaturam natus ex Patre*; *Born or begotten of the Father before all the creation.*

*Dr. Marshal* [1] has judiciously taken a hint from the *Ethiopic* version, which has enabled him to make a very valuable amendment in our translation of *Ephes. iv. 12.* which seem'd to me to be intangled and obscure. That learned man turns the original, *Πεὶς τὸ καταρτισμὸν τῶν ἁγίων, εἰς ἔργον διακονίας, εἰς οἰκοδομὴν τοῦ σώματος τοῦ Χριστοῦ, For the fitting out holy persons to the work of the ministry, to the edifying of the body of Christ.* This way the sense is clear, and the order and dependence of the parts regular and natural; which can scarce be said of our translation. *For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.* The *Ethiopic* is thus represented in *Latin*, *Ut confirmarentur sancti ad opus ministerii, ad ædificationem corporis Christi.*

The great *St. Paul* speaks to the *Christians of Philippi* concerning *Epaphroditus* in these terms, *My brother and companion in labour, and fellow-soldier, but your messenger* [2]; which last word ought to be render'd *your apostle*, the same as

*ἐκείνο αἴτιον πάντων τῶν καλῶν*, *ep. ii. p. 312.* See *Dr. Scott's Mediator*, ch. vii. p. 319, 320.

[1] *Rev. Dr. Marshal's Sermon on Ephes. iv. 12. p. 14.*

[2] *Philip. ii. 25, 29. Vide Mr. Wheatly's Illustration of the Common Prayer, Fol. p. 103.*

*you*

*your bishop* in the phraseology of that age. An office which, 'tis probable, *St. Paul* ordain'd him to, when he sent him with this excellent epistle. For which reason he charges the *Philippians* to receive him in the Lord with all gladness, and to hold such persons in reputation. And *Epaphroditus* is accordingly by all antiquity reckon'd the first bishop of *Philippi*. The *Syriac* version does not translate *συσεργιῶτης*, but has after *vester autem* — *apostolus*.

In chap. vi. to the *Ephesians*, ver. 16. ἐπὶ πάντας is render'd *above all*, which seems here to be improper, and unsuitable to the context. I think it should be — *besides all* — the abovemention'd divine virtues — *taking the shield of faith, and likewise take ye the helmet of salvation, and the sword of the spirit*.

There is, I confess, some latitude in these sorts of expression; and one Christian grace has in Scripture the preference given it to another, in different respects, and according to various circumstances and situations of times, and occasions, of exerting that particular grace, to which the pre-eminence is given [3]. But here is no comparison of the excellencies and divine beauties of particular virtues; but an enumeration of all the beauties of holiness, all the Christian and heavenly qualities of pure religion, dress'd up and

[3] The same duties, under different circumstances, are more obligatory than at other times, and have a particular beauty and excellency in them, as they stand in a more proper place or order, *Dr. Fiddes's Theol. Pract. b. iv. p. 479.*



describ'd under the noble and vigorous allegory of our Christian warfare.

Had the words carried the notion of *especially*, or *above all*, 'tis probable it had been placed the last in the sacred catalogue, as usual in such cases in writers foreign and sacred [4]. Give me leave to add, that this case is rarely used in good authors, but the genitive commonly, in the sense of preference and superiority; Ἐπὶ πᾶσι τοῖς ἄλλοις καὶ τὴν ἀνίστασθῆναι κομίσαι Λακεδαιμονίοις, *Besides other things, to carry the enemies generals in triumph to the Lacedemonians.* Καὶ ἐπὶ τῷ οὖν ὅρκῳ ἰχυεῖν, *And besides they swore a great oath* [5].

In St. Paul's pastoral letter to St. Timothy we read in our *English*, and in most versions into other languages, *Let the elders—or presbyters—that rule well, be accounted worthy of double honour*; which the best commentators and critics render *double reward* or *honorary stipend* and allowance, to be a sufficient and comfortable support and encouragement to them under their extraordinary labours and diligence to honour God, and serve mankind. So the context requires, and so τιμὴ is used by the best *Greek* authors, particularly by that polite scholar, and sublime divine, *Plato*; τὴν τιμὴν ταύτην μισθόν

[4] 1 Cor. xiii. 13. Col. iii. 14.

[5] Thucyd. vii. p. 467. l. 15. Æschin. in Ctes. p. 68. l. 2. Ἐπὶ is so used in Achilles's speech to the ambassadors, Plato de Leg. i. p. 644. The Syriac version is with us, *Et cum his*,

καλῶντες,

καλῶντες, calling this honour a stipend or reward [6].

In that description of the Son of God by that apostle who lay in his bosom while on the earth, Ὁ ἀρχὴν, ὁ μάρτυς ὁ πρῶτος καὶ ἀληθινός, ἡ ἀρχὴ τῆς κτίσεως τῆς Θεοῦ [7], is translated with a good and honest meaning, without doubt, *The beginning of the creation of God*; but perverted by Socinians and Arian blasphemers into a low meaning; as if our Saviour was but the first of God's creatures, made use of as an instrument to create all others; whereas the word ἀρχὴ signifies *an author, original efficient cause, and creator*. So in all the divine and moral writers this word is used, and applied to the eternal and infinite Being; Ἐξ ἀρχῆς καὶ ἀνάσκει πᾶν τὸ γινόμενον γίνεσθαι, αὐτὸν δὲ μὴδ' ἐξ ἐνός. The Ethiopic version is thus in *Latin*, *E, fuit ante omnia, quæ creavit Deus* [8].

The industrious and learned Dr. Wells would have the 34th verse of the viii. chap. to the *Romans* to be put in the way of interrogation, *Who is he that condemns? Shall Christ who died, or rather, who is also risen again, who is at the right hand of God, who also makes intercession*

[6] 1 Tim. v. 17. Platon. Respub. ii. p. 122. Deut. xxi. 17. Benigna & liberalis sustentatio; quam solam spectat sequens apostoli ratio. S. Marc. vii. 10. Revel. xxi. 26. Cicero curasse se ait, ut medico bonos haberetur. Vide Poli Synop. in loc. Τίμα ἱατρὸν πρὸς τὰς χρείας αὐτῆς τιμαῖς αὐτῆς. Sirachid. xxxviii. ver. 1.

[7] Revel. iii. 14.

[8] Plat. Phæd. Steph. ed. p. 245. The marginal note on this place in our translation next before this which we now have, is, *Of whom all creatures have their beginning*. Vide Poli Synop. in loc.



for us? which that great man thinks wou'd make it more agreeable to St. Paul's argumentation, as well as render the sense clear, and the expression emphatical.

I am pleased with the observation of a right reverend and learned father of our Church on St. John's Gospel, ch. vii. 28. [9] when the Jews murmur'd against our Lord, and scornfully cry'd out, *We know this man whence he is; but when Christ comes, no one knows whence he is; he thinks it more proper to render our Saviour's answer by way of quick and severe interrogation, Do you know me, and also whence I am?* The placing the words affirmatively take off from the vigour of the divine reply, and are hardly reconcilable to the following verse; *Yet I came not of myself, but he is true who sent me, whom ye do not know* [1].

Were that moving application of St. Paul to the Hebrew Christians taken out of the form of an affirmation, and put into that of a pressing interrogation, *Ye have not yet resisted unto blood, striving against sin; and have you forgot the exhortation, which speaketh unto you, as unto children? &c.* [2]. 'twould be more agreeable to St. Paul's manner of address, as having more of condescension and charitable tenderness, and being a probable and prevalent way of encouraging the suffering Christians to an unreserv'd submission to Providence, and patient perseverance: Not to

[9] Dr. Chandler, Ld. Bishop of Litchfield and Coventry, in his Def. of Christianity, p. 334.

[1] S. Johan. vii. 28, 29.

[2] Hebr. xii. 4, 5. Vide Poli Synop.

say,

say, that to have charg'd this great number of Christians with a general neglect and forgetfulness, wou'd have sound'd harsh, and scarce have been intirely just.

*Many chariots of horses rushing into battle,* seems harsh and uncouth in our language; therefore a point put after ἀρμάτων (according to the modern way) wou'd set the matter straight, and then it wou'd run clear, *As the sound of chariots, when many horses are rushing into battle* [3]. So 'tis distinguish'd in the best printed books.

That noble epiphonema of St. Peter, 2d epistle chap. iii. ver. 11, 12. is unnaturally divided into two distinct periods, and very obscurely and faintly translated; *Looking for and hasting unto the coming of the day of God, wherein the heavens, being on fire, shall be dissolved, &c. Hasting unto, or hasting the coming, &c.* is shocking and harsh; it might be render'd by *eagerly desiring, wishing, or aspiring at*. The whole might run thus; *Since therefore all these things are to be dissolved, what manner of persons—how excellent—ought ye to be in all holy conversation and godliness?—all parts of pure conversation, and instances and offices of godliness?—looking for, and eagerly wishing the coming—or glorious appearance—of the day of God; by which the heavens, being on fire, shall be dissolved!* Σπῦδω is so used in the best classics; Εἰ μὴ μανθάνετε καὶ σπῦδετε, *If you do not perceive that you ve-*

[3]. Revel. ix. 9.



bemently desire a thing mischievous. *Nisi animadvertitis vos rem perniciosam affectare*, is the version of the learned *Hudson* [4]. In which or wherein, in our last *English* translation, must refer to the great and notable day, in which this dreadful convulsion of nature, and conflagration of this elementary world, shall happen. *By which* has reference to the majestic presence and glory of the Judge of angels and men; by which reference the construction is render'd more natural, and the thought and sense ennobled; and the passage is parallel to that glorious piece of sublimity, *Οὐ κατὰ προσώπου ἡ γῆ καὶ ὁ ἕρανός ἐφύγειν* [5].

The best commentators refer *δι' ἣν* to *προσώπων*. To the stream of them *Erasmus* opposes his opinion, and endeavours to support it with a very strange reason. Our old translation has it, *By the which — the heavens, being on fire, shall be dissolved*. *Διὰ* may be render'd *in* or *on*; but that is rare in authors; but 'tis frequent in the construction and signification we give it here [6].

The particle *ἣν* in the following verse is render'd in *English*, *nevertheless*; *Nevertheless we, according to God's promise, look for new heavens, and a new earth, &c.* which makes the transition very harsh, and seems not so consistent with its con-

[4] Thucyd. vi. p. 373. l. 8. Herod. Gr. 401. l. 11.

[5] Apocal. xx. 11.

[6] *Διὰ τύχην*. Plat. Leg. iii. p. 196. Massey. Thucyd. iii. p. 187. S. Johan. vi. 57. Aristoph. Eccles. ver. 599. *Διὰ τὸ ἄλλο μᾶλλον διεπράξαμεν, ἢ διὰ τὸ πείθεσθαι τῷ ἄρχοντι*; Xen. Cyrop. viii. l. 55. 4. D. Hutchinson.

nexion to the foregoing parts of the discourse. The *Greek* language delights in a multitude of those little words, which are proper to please the ear, and to give a sprightly and quick turn to their writing and conversation. But no other language will bear 'em all; not the *Latin* itself, that comes nearest to the *Greek* in the multiplicity and frequent use of those little words, and beautiful expletives. Δὲ is generally render'd *quidem*; but often had better be left untranslat'd in *Latin*; and will not at all bear in modern languages; Ταῦτα δὲ Ἕλληνιοι οἱ ἐν Πόντῳ οἰκόντες λέγουσι, *These things the Greeks which inhabit Pontus relate* [7].

Sometimes δὲ is the same as γὰρ, and in this sense wou'd suit the connexion and dependence of this verse with the periods before-going; *For we, according to his promise, look for new heavens, &c.* Of which construction we have examples in the foundest authors. But I think it had better be omitted, without any translation at all.

'Tis said of our blessed Saviour, that *to them which look for him, he shall appear the second time without sin, to salvation* [8]. *Without sin* shou'd, for perspicuity, and in condescension to the ordinary reader, have been *an offering or sacrifice for sin*. So it must be interpreted in numerous places both of the Old and New Testament; *God made*

[7] Herod. Gron. iv. p. 226. l. 1. — 8. p. 506.

[8] Hebr. ix. 28. 2 Cor. v. 21. Ἀπὸ τῆς ἁμαρτίας τῆς ἁμαρτίας τῆς θυσίας, καὶ προφορᾶς ὑπὲρ τῶν ἁμαρτιῶν, Levit. iv. 25. Vide D. Whitby in loc. super. Vide Sophoc. Antig. ver. 936.



*his Son to be sin, for us, who knew no sin.* The foreign classics sometimes put the crime or fault for the penalty or atonement of it.

For the same reason as mention'd upon the last passage consider'd, the translation shou'd likewise be alter'd in that remarkable one of St. *James*; *Ye have lived in pleasure on the earth, and been wanton, ye have nourished your hearts*——pleas'd and indulg'd your appetites——*as in a day of slaughter* [9]. The ordinary reader cannot see the relation between a day of slaughter, and such high indulgence and merriment. The ideas seem to be oddly put together; the pertinence of the passage may at least be doubted, and the grace of the metaphor is intirely lost: *ἐν ἡμέρᾳ σφαγῆς* might not improperly be render'd, *in a day or time of publick feasting, or feasting upon sacrifice*. 'Twas the custom of all nations, in times of joy, and happy success, first to offer some peculiar parts of the sacrifice, by way of burnt-offering, in gratitude and acknowledgment to their gods; and then to entertain and feast themselves upon all the rest, prepar'd and dress'd for them, with great freedom and gaiety of heart: and upon these occasions the people often run into great disorders and indecencies, to which the blessed apostle here alludes. Of this custom we have full and frequent accounts in the best and most ancient authors [1]. That

[9] S. Jac. v. 5.

[1] Ita vos pavistis quotidie, sicut fieri solebat in diebus solenniorum conviviorum post victimas σφύγεις. Vide Poli Synop. *Ἐν ἡμέρᾳ σφαγῆς* is not render'd by the Ethiopic translator. Vide Gen. xxxi. 54. Prov. vii. 14. Hom. II. β'. ver. 420. Herod. Gron. ii. p. 103, 104. Μετὰ ταύτην δὲ τὴν

That account of king *David* in *Acts* xiii. 36. For *David*, after he had served his own generation by the will of God—is something confused and irregular, and is advantageously alter'd by the excellent Dr. Bois; *David*, after that in his generation, or course of life, he had served the will of God, fell asleep. Which is a marginal note in our translation. *Erasmus* reads it thus; *When David had served his generation, by the counsel of God he fell asleep.* 'Tis not conceivable, as *Beza* observes, how any one should fall asleep without the counsel of God. The action of the verb ὑπνέσω more naturally terminates upon βελῶ than γενεᾷ, and placed in this situation, the expression is exactly parallel to that declaration of the blessed God concerning his choice and advancement of *David* to the throne; *I have found David the son of Jesse, a man after mine own heart, who will fulfil all my will* [2]

The vulgate translation is here very just, and agreeable to this valuable amendment, if you remove a faulty pointing of it in the *Polyglot Bible*, and read it thus, *David enim in sua generatione, cum administrasset voluntati Dei, obdormivit.* The comma is in the *Polyglot* just after *administrasset*; which makes it neither grammar, nor sense. The *Syriac* is thus in *Latin*; *David enim in sua generatione inservivit voluntati Dei, & obdormivit.* The author of the *Wisdom of Solomon* has

τὴν εὐχὴν, ὥς ἔθυσάν τε καὶ εὐωχῆθησαν, κατακοιμηθέντες  
 ἢ γενναίαι βιᾶτι ἀνέστησαν, *Her. Gr. i. p. 12.* Ἀπὸ χα-  
 μεραιῶν θυσιῶν ἀλαπαύσας, *A lætis conviviis cessans, Eurip.*  
*Hecub. ver. 916, 917.*

[2] Ver. 22.

a beau-



a beautiful passage of those wonderous works perform'd by God, *so* salutary to his people the *Israelites*, so pernicious to their enemies the *Egyptians*: which is very conformable to *κατα-  
τήσας τῇ βελῇ τῷ Θεῷ*——*ἅλη κτίσις*——*κατα-  
ρεῖτσα ταῖς σαῖς ἐπιταγαῖς*, *The whole order of  
creatures were in their kinds fashioned anew or  
again from above*; i. e. lost their usual and known  
qualities for a time; *ministring*——or being sub-  
servient——*to thy commands, that thy servants  
might be preserved safe* [3].

We are obliged to the same very reverend and learned author for a correction of what I esteem a mistake in that passage of the orator *Tertullus*, *Acts* xxiv. iii. tho' we find that all the ancient and modern versions and commentators agree with ours, as to the pointing, and turn of the place. He joins *πάντη* and *πανταχῶς* to the first clause of the period, and puts a comma betwixt *πανταχῶς* and *ἀποδεχόμεθα*, which makes the address of *Tertullus* more lively and complaisant; magnifies and honours the administration of *Felix*. The words cou'd not so naturally be united to the second member of the period, but wou'd hang upon it as a weight and incumbrance. 'Tis of itself clean, sufficient, and beautifully easy:——*Since we enjoy great peace by you, and the affairs of this nation, upon all occasions, and in all its places, are happy and flourishing, through your wise management, we accept—ac-  
knowledge—most excellent Felix, with all thank-  
fulness.*

[3] Sap. Solom. xix. 6, 7. Vide Poli Synop.

Ego

Ego hic adverbia πάντη & πανταχῶς à sequente verbo separo; & cum participio præcedente conjungo. Nisi enim hoc fiat, & participium nimis erit solitarium, & verbo non necessaria turba adhærebit. Ἀποδεχόμεθα, quomodo? μετὰ πάσης εὐχαιρίας. Hoc satis est, & abundè satis. At beneficium, quo Felix illos affecerat, tanto erat gloriosius. Nam id in primis agit hoc loco orator Tertullus, ut beneficium extollat, quod & omnimodo esset fructuosum, & latissimè pateret [4].

The word θυμὸς is taken for anger and high displeasure generally, as it is in Apocal. xiv. 10. The worshippers of the beast and his image—shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation: Which is agreeable to those noble and vigorous expressions in the Old Testament, In the hand of the Lord there is a cup, and the wine is red, and full of mixture, and he poureth out of the same; as to the dregs thereof, all the wicked of the earth shall wring them out, and drink them, Psal. lxxv. 8.

We have the same beautiful figure and allusion in the two lofty and admirable writers Esaias and Jeremy; Ἐξεγέρσθ, ἐξεγέρσθ, ἀνάνδι, Ἱερουσαλήμ, ἢ πῶσα τὸ πόσημιον τῆ θυμῶ—ἐν χειρὸς αὐτῆς τὸ πόσημιον ὃ ἂν πλώσεως, καὶ τὸ κόνδυ τῆ θυμῶ ἔξέπιες καὶ ἔκένωσας [5].

But

[4] Bois, veteris interpretis, cum Beza, aliisque recentioribus collatio. 1. Omnimodo πάντη. 2. Latissimè pateret πανταχῶς.

[5] Esaias li. 17. Jerem. xxv. 15.

The Hebrew word for τῆ θυμῶ is by the interlineary version of Arius Montanus render'd *veneni mortiferi*, in Esaias li. 17.

Ἐπέσει,



But θυμός in a metaphorical sense may very naturally be put for *poysou*; and so it may be taken in the latter part of this quotation, from the *Septuagint*, according to the *Hebrew* verity; and, I think, ought to be, in the 8th verse of the above-nam'd chapter of the *Apocalypse*; *Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.*

How harsh and unnatural! How proper and easy wou'd a translation run thus; *The wine of the poysou*—poysonous wine—*of her fornication.* That wou'd be an allusion to the custom of lewd and profligate women, who give poysonous draughts, which they call *love potions*, to their gallants, to inflame and enrage their lust [6]. And this sense is supported both by the original *Hebrew*, and the *Greek* translators; θυμός δ' ἐκείνων ὁ οἶνος αὐτῶν, καὶ θυμός ἀσπίδων ἀνίατος, *Deut.* xxxii. 33. [7]: The words in the *Hebrew* are *Chamath* and *Rosh*. The first signifies *rage*, and is therefore properly turn'd *poysou*, because the bite of asps and vipers is most deadly, when those venomous animals are in a rage. The se-

Ἐπεσεν, ἔπεσε Βαβυλὼν ἡ πόλις ἡ μεγάλη, ὅτι ἐκ τῆς οἶνης τῆς θυμῆς τῆς πορνείας αὐτῆς πεπότικε πάντα ἔθνη. The Arabic version has *vinum suæ necis*; and the learned in the oriental languages tell us, that *maut* and *mitab* in Arabic, the same as *maruth* in *Hebrew*, signifies *morbus letalis*, *lues*, *pestis*, *venenum mortiferum*. Vide Schindler. *Lexic. Pentagl.* p. 987.

[6] Caligula creditur potionatus à Cesoniâ uxore amatorio quidem medicamento, sed quod in furorem verterit, Sueton. in vita C. Cæs. Caligulæ, c. 50. p. 216. edit. Gryphii, Lugdun. 1539. Theocr. Pharmaceutria, ver. 58, 59.

[7] Vide etiam Amos vi. 12. *Chamath* illud venenum proprie significat, quod serpentes irati ore efflant.

cond

cond word principally signifies *the head*, and is properly used to denote *poysen*, because the poysen of those pernicious creatures lies chiefly in their heads and teeth [8].

A little alteration in the version of *Col. ii. 11.* without the variation of a letter in the sacred original, wou'd make it clear and intelligible, and confirm a primitive doctrine; *In whom ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ, buried with him by baptism.* Where the excellent Mr. Wall observes [9], that St. Paul calls baptism, with the putting off the body of the sins of the flesh, which attends it, *the circumcision of Christ*; or, as it wou'd be more intelligibly render'd, *the Christian circumcision*. For, continues he, by those words, *the circumcision of Christ*, must be understood, either that action by which Christ himself in his infancy was circumcised; and it is no sense to say, that the *Colossians* were circumcised with *that*; or else *that* circumcision which Christ has appointed, is the Christian circumcision: And with *that*, he says, they were circumcised, being buried with him by baptism. Only St. Paul here, and most of the fathers, refers both to the inward and outward part of baptism; whereof the inward part is done without

[8] Per metonymiam *Rosß* caput significat venenum, quod capiti aut dentibus serpentis seu aspidis inest. Muisius, & Schindler. in Lexic. Polyglot. in voce *Rosß*, p. 1679.

[9] Infant-Baptism, chap. ii. p. 10, 11, 12. 2d edit.

hands;



hands; and accordingly the ancients were wont to call Christian baptism *ᾠρίομὴν ἀχειροποιήσον*, the *circumcision done without hands*. The great St. Paul in another place [1] joins the *washing of baptism*, and *remission of sins*, and *regeneration* together; Ἐσώσεν ἡμᾶς ——— Θεὸς πατὴρ ——— διὰ λυτρῆς ὡανίστης, καὶ ἀνακαινώσεως Πνύματος ἁγίου.

I find St. Chrysostom on the place embracing the sentiments, and using the expressions of the inspir'd authors, and the most ancient and pure writers of the Christian church; Οὐκέτι ἐν μαχαίρᾳ ἢ ᾠρίομῃ, ἀλλ' ἐν αὐτῷ τῷ Χριστῷ. ἢ γὰρ χεὶρ ἐπάγει, καθὼς ἐκεῖ, τὴν ᾠρίομὴν ταύτην, ἀλλὰ τὸ Πνύμα, ἢ μέρϑ, ἀλλ' ὅλον ἄνθρωπον ᾠρίέμεναι — Οὐ σάρκα, ἀλλὰ ἀμαρτήματα ἀπεξεδύσαθε. ὥστε καὶ οὗ ; ἐν τῷ βαπτίσματι καὶ ὁ καλεῖ ᾠρίομὴν, πάλιν τῶρον καλεῖ.

The translation of 2 Cor. iv. 6. sounds well in *English*, and makes a good sense; but it does not accurately come up to, and represent the *Greek* construction: It might be thus; *It is God, who commanded the light to shine out of darkness, who has shined in our hearts, for the illumination — clear discovery — of the glory — glorious goodness — of God, in the face — person — of Jesus Christ.*

In that memorable contest between the devil, the leader of the rebel angels, and *Michael* the

[1] Ep. ad Tit. iii. 4, 5, 6, 7. which ought to be united into one period; which has great beauty, sublimity, and consolation in it.

archangel, recorded by St. Jude [2], 'tis said, that glorious being *durst not bring a railing accusation against his infernal adversary*. Tho' perhaps, in strictness, the expression may be defended or excused; yet since the word *τολμάω*, and others equivalent to it, will bear a different signification, more proper to this place, and great occasion; it wou'd sound better to give such a version as to imply nothing of fear, but wisdom, and a noble disdain to use any ill language; any expressions that look'd like, or approach'd any thing near railing, or the least indecency.

It cou'd not become one of the highest dignitaries, and sereneſt minds in heaven, to contend with an apostate and spiteful fiend, in severity of language and raillery, which betrays either eager passion, or at least some discomposure of spirit. No low repartee, or angry expression of that nature, was proper for that sacred mouth, which never utter'd any thing but oracles of consummate wisdom, and eternal truth; which was the most harmonious organ of the sublime and rapturous praises of the *most High*, the most gracious and beneficent Father and Saviour of angels and men. Therefore possibly *ἐκ ἐτόλμῃσε* might be render'd more advantageously by some of these following expressions, or others equivalent; *He thought it not proper—He resolved not—He did not vouchsafe—He disdained* [3].

[2] Ver. 9.

[3] *Ὅτι ἐτόλμῃσε*, non animum induxit—sustinuit—non quod diabolus timeret, sed quod nollet hæc facere, cum jure posset; quia hoc ipsum dedecabat, &c. Vide Comment. apud Poli Synopfin.

So



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So this word is used in the purest and most unexceptionable authors of Greece; *Τολμήσειεν ἀπέχεσθαι*, *He resolved to forbear or abstain*. This sense it often bears in *Theognis*, an ancient writer of great purity of language;

Πῶς ὃ σέω, Κερνίδη, τολμᾷ νόθ' ἀνδρας ἀλίπρος  
Ἐν ταύτῃ μοίρᾳ τόν τέ δίκαιον ἔχειν;  
Ver. 377, 378, &c.

So in the ancient poet *Hesiod*, fam'd for his propriety and natural easiness of expression;

Μηδ' ἐποτ' ἐλομῶσιν πεινὴν θυμοφθόρον ἀνδρῶν  
Τέτλαθ' ἀνεδίξεν. Ἦρ. κ' ἡμ. —————  
Ver. 717, 718.

*Scorn to approach a man with pinching* ———— *daunting* ———— *poverty*. So the noble *Pindar* [4].

When our blessed Saviour discover'd himself to the devout *Mary*, who had waited at the door of his tomb, and bitterly wept when she could not find his body, now triumphantly risen; transported with sudden joy, she was eager to embrace his knees, and pay him the profoundest adorations: He restrain'd his zealous votary in these words, thus render'd by our *English* translators; *Touch*

[4] Τλαθι τᾶς εὐδαιμονος ἀμφὶ Κυράνας  
Θέμεν σπυδαὶν ἄτασαν. Pyth. iv. ver. 491, 492.

Μωρός, εἰ δοκεῖς με τλῆναι σὴν καθαιμάξαι δέριν.  
Eurip. Orest. ver. 1558.

*If you think I shall condescend* ———— *or dishonour myself* ————  
*to spill the blood of a slave*.

me not ; for I am not yet ascended to my Father [5] : which by some commentators is thought to be a reproof of the devout woman, and a reprimand of her too familiar officiousness. As if our Lord had said, *Mary, forbear, you must no longer converse with me in the same familiar manner, as in my state of humiliation : You must keep the most awful distance, and your conversation with me must only be spiritual and devotional. I am hastening to take possession of my Father's right hand, and the supreme glory of my mediatorial kingdom, therefore address me not as formerly ; but let religious fear, and the most solemn reverence for your sovereign Lord and Saviour intirely possess your heart, and regulate all your conduct, and approaches to me.* This interpretation seems not so well to suit this sacred passage ; but rather, according to this sense, the reason of our Lord's prohibition does not appear to be fully consequential and natural.

'Tis plain, that the holy Jesus, after his triumphant resurrection, did not use such distance and reserve with his apostles and followers, as this explication supposes. He convers'd familiarly with them for forty days ; eat and drank with them ; laid down the scheme, and instructed his apostles in the methods of propagating his eternal Gospel, and prosperously carrying on the triumph of his cross thro' the whole world : He comforted them, and all his followers, with the promise of the Holy Ghost, the great Advocate and

[5] S. Johan, xx. 17.



comforter of human souls, who wou'd inspire 'em with divine courage and consolation; and enable 'em with honour and joy to bear and conquer all the opposition of earth and hell [6].

That the mild Saviour of mankind express'd his usual familiarity and tenderness to his domestics and followers, after his resurrection till his glorious ascension, as he had during his adode upon earth till his crucifixion, is plain from his astonishing condescension to the prejudices and strange doubts of his slow-believing apostle *St. Thomas*; from his free conversation with the two disciples travelling towards *Emmaus*; from his most gracious and engaging behaviour to the good woman, who with fervent piety had waited at his tomb, and been assur'd by an angel, that their dear Master was risen. That adorable person met his faithful disciples and attendants, address'd 'em with an engaging salutation, admitted them to the great honour and pleasure of taking hold of his feet, and worshipping him; and dismissed them with the kindest encouragement, and most acceptable order, That they shou'd go tell that most gratefully surprising news to his *disciples*, whom he call'd by the endearing title of *brethren*, and from him require them to retire into *Galilee*, where they shou'd see him [7].

[6] S. Johan. xxi. 12. S. Marc. xvi. 15, &c.

[7] S. Johan. xx. 24, 25, &c. S. Luc. xxiv. 13 ad 33. Vide D. Bezan in loc. S. Matt. xxviii. 9, 10. Ὁ Ἰησοῦς ἀπῆν-  
τησεν αὐταῖς, λέγων, Χαίρετε· αἱ δὲ προσελθούσαι ἐκράτη-  
σαν αὐτὸν τὰς πόδας, καὶ προσεκύνησαν αὐτῷ. Τότε  
λέγει αὐταῖς ὁ Ἰησοῦς, Μὴ φοβεῖσθε· ὑπάγετε, ἀπαγγεῖλάτε  
ταῖς ἀδελφοῖς μὲν, &c.

But

But if, with some learned and judicious interpreters, you render the word ἀναβήσκειν, not *I have ascended*, but *I shall or do ascend*, the dependence of the several parts of the passage will be natural, and the inference plain: *Mary, don't at present desire to hold or detain me; you will have time sufficient to converse with me, to gratify your devout and laudable desires of hearing and being with me, and of knowing and experimenting the reality of my resurrection: For I shall not immediately ascend to my Father in the highest heavens; but stay with you for some time here upon earth. Therefore do what is now most necessary: Give notice to my apostles, that I am risen, and will meet 'em in Galilee, to cheer their sorrowful hearts; to give 'em directions and commissions; and after a proper stay with them, shall ascend to my Father, and perform my promise of sending the Holy Ghost, who will comfort and instruct you in all exigencies; and whom I constitute the divine and supreme minister in my mediatorial kingdom.* This, I say, is a sense that seems unforced and easy, and is espoused by many great men [8]; and 'tis undeniable, that ἀναβήσκειν will very well bear the construction that this sense requires. Dr. *Whitby* refers us to *Glassius*, but does not produce any parallel instance. But there are great numbers in the best authors; Ἀπέπυσσα, *I abhor the thought*, Eurip. Κλυταμνήστρης προέβουλα, *I prefer her before Clytemnestra*, Hom. Ἀλλὰ σ' ἄνωσα, *I advise you*, Hes.

[8] Beza, Whitby, Critici apud Poli Synopsin,



οἱ θαρσύνεις καὶ πεπισδύκότες αὐτῷ, *Those who trust and depend upon Philip*, Demosth. Phil. ii. So *ἐείληφα* for *ἐπολαμβάνω*, Dem. pro Coron. [9].

'Tis plain from the reason of the thing, and agreed to by unanimous consent of the most learned divines and commentators, that in *Heb. xiii. 7. Remember them which have the rule over you*, thou'd be---*Remember your rulers or bishops*,---who lately spoke and preach'd the word of God, the everlasting Gospel of Jesus to you; who dy'd *in* that blessed faith; and dy'd *for* it too. Therefore *consider the end of their conversation*,---the blessed close and issue of their lives; and follow their faith, if in these hard and bloody times ye shou'd be call'd to give the same proof and testimony of the sincerity of your Christian profession, your unfeign'd love to your Saviour, and chearful unreserv'd obedience to his commands. Follow the examples of these brave champions, who sacrificed every thing in this world dear, for their conscience; and did not in the least value their own lives, so they might pour forth their souls for an oblation, for the service and confirmation of your faith; so that with joy they might finish their course, and the ministry which they receiv'd of the Lord Jesus, *to bear witness to*----to be martyrs for---the Gospel of the grace of God [1]. Follow your brave leaders,

¶ [9] Hecub. ver. 1283. Il. ζ. ver. 113. Opera & Dies, ver. 403. Vide Hen. Steph. de Attica Dialecto, p. 142, 143. ad calcem Glossariorum. Vide etiam Anacreon. ver. 655, 658.

¶ [1] Philip. ii. 17. Act. xx. 24. Passages superlatively beautiful and emphatical.

under

under the Captain of your salvation, who now are honour'd with the crowns of martyrdom, and the triumphs of the cross. By patience, courage, and faith, trace their bright steps to the kingdom of heaven, and the beatific presence of the immortal Judge of, and the most beneficent Rewarder of Christian resolution and bravery, in the cause of the *eternal Son* of his *love* and *bosom*.

Our translators sometimes, as we hinted above, put in little particles and expletives, which, instead of answering *their* design of *clearing* the original passage, do really *blemish* the language, weaken the reasoning, and dissolve the natural connexion of the period. Hear the admirable bishop *Pearson* on *Philip*. ii. 6, 7. "[1] We read it thus; *He made himself of no reputation,* and *took upon him the form of a servant,* and *was made in the likeness of men.* Where we have two copulative conjunctions, neither of which is in the original text; and three distinct propositions, without any dependence of one upon the other; whereas all the words together are but an expression of Christ's exinanition---or emptying himself---with an explanation shewing in what *it* consisteth: which will clearly appear by this literal translation; *But emptied himself, taking the form of a servant, being made in the likeness of men.*"

That passage in *St. Jude*, ver. 3. in our translation is very obscure, and sounds with the harsh-

[2] *Pearson* on the Creed, p. 122. Fol.



ness of a downright tautology; *Beloved, when I gave all diligence to write unto you of the common salvation; it was needful for me to write unto you, and exhort you, that you should earnestly contend for the faith which was once delivered to the saints*---*ἡ ἀποδοθεῖσα πίστις*, the faith delivered.

---But if *κοινὴ σωτηρία*, the common salvation, and *ἡ ἀποδοθεῖσα τοῖς ἁγίοις πίστις*, which is in St. Peter *ἡ ἀποδοθεῖσα ἀγία ἐπιστολή*, refer to different things, and have distinct meanings, then the difficulty is removed, and the sense runs clear and natural.

*The common salvation* means the doctrines of the Gospel, publish'd to all the world, without respect to difference of times or seasons, or particular doctrines of the corrupters of the faith: the *holy precept* or command, the faith delivered once to the saints, a form of sound doctrine, sent to all churches by direction of the apostles, in opposition to false teachers, and broachers of damnable heresies. The *Arabic* and *Ethiopic* versions come near to this meaning. We owe this most excellent observation to the reverend and learned bishop *Sherlock*, who explains this passage in this clear paraphrase; “[3] *Beloved, I was intent upon the design of writing to you upon the common doctrines and hopes of the Gospel, for the improvement of your faith and knowledge in Christ Jesus: but I find myself obliged to lay aside this design, and to warn you against a present danger; to exhort you*

[3] Dissertation on 1 Ep. S. Pet. p. 226, &c.

“ to earnestness in contending for that true  
 “ doctrine, once already delivered to you, and  
 “ all the faithful, in opposition to false teachers;  
 “ who, I hear, are crept in unawares among  
 “ you.” Particular and immediate guard and  
 caution is to be had against these outrageous  
 monsters, who by their most nefarious lusts, and  
*doctrines* and *practices* of debauchery, endeavour  
 to corrupt the holiness and purity of the Gospel  
 morals; and by their heretical notions, and rants  
 of blasphemy, deny and outrage all its sublime and  
 ever adorable mysteries [4].

Πᾶς σπεδὴν ποιέμεν is a phrase but once  
 used in the New Testament, and not very often  
 in the old *Greek* classics; but the purity and  
 propriety of it is fully justify'd by *Plato* and  
*Herodotus* [5]; Ἦπερ τὸ μέγα καὶ καλὸν ἐστὶ, ὡς  
 ὁ τοσαύτην σπεδὴν πεποιημένος ἐστὶν μηχανήσομαι---  
 Πᾶς σπεδὴν ποιέμεν, *Omne studium ad istud*  
*efficiendum adhibebo.*

The blessed apostle in his admirable epistle to  
 the *Romans*, whose faith he applauds and magni-  
 fies, as advantageously distinguish'd and celebrated  
 throughout the whole Christian world, cannot  
 be supposed to doubt whether the Spirit of God  
 dwelt in such persons, call'd of *Jesus Christ* to be  
 saints, *beloved of God* [6].

[4] Vide 2. S. Pet. ii. 10, 13, 14. S. Jude, ver. 7, 8.  
 2 S. Pet. ii. 1. S. Jude, ver. 4.

[5] Plat. Amatores, p. 132. Herod. Gr. v. p. 296.

[6] Rom. viii. 9. — i. 6, 7, 8.



*Therefore ye are not in the flesh, but in the spirit, if so be that——it shou'd be turn'd——because the Spirit of God dwell's in you.*

The particle *ἐπερ* is render'd in its proper sense in that passage of the same divine writer to the *Theſſalonians*, 2 Ep. i. 6. *We glory in your patience and faith in all your troubles and persecutions---* which is a manifest token of the righteous judgment of God---*that ye may be accounted worthy of---*or qualify'd for---*the kingdom of God, for which you suffer; seeing---because---*'tis a righteous thing with God to recompense tribulation to those who trouble you; and to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven, &c. So St. Peter's addrets to the devout Christians scatter'd thro' the distant parts of the world, wou'd, I think, be more properly translated, *As new-born babes, desire the sincere milk of the word, that ye may grow thereby: because ye have tasted that the Lord is gracious* [7]. The particle *ἐπερ* is so used in the old classics; particularly we have it in that wonderful man *Aristotle*, equally pure and correct in his language, and clear and close in his reasoning; *Τὸ τῷ πλείοντι ἀλγεῖν, ἐπερ σάρκιναι*, *Stripes, &c. are grievous to men, because they are made of---* frail---*flesh* [8].

[7] 1 S. Pet. ii. 3.

[8] *Aristot. Eth. Nicom. iii. c. 9. p. 129. ed. Oxen. 1716. per Cl. Wilkinson.*

On Rom. viii. 9. the *Latin* version of the *Ethiopic* runs thus: *In lege estis Spiritus Sancti, quia Deus apud vos.* In the parallel place in the second epistle to the *Theſſalonians* 'tis render'd in the *Syriac*, *Quandoquidem justum est Deo, &c.*

The word *πεζῇ* in St. *Matt.* xiv. 13. and St. *Mark* vi. 33. is render'd by our translators, *on foot*, which expresseſſes that all that vast crowd, which attended our blessed Saviour, were on foot, excepting those who had the convenience of vessels upon the sea of *Galilee*.

Some commentators give a *nice reason*, —  
 “ They follow'd not our Lord on horse-back,  
 “ or in carriages, but took the fatigue of walking  
 “ on foot, to expreſs their zeal and eager af-  
 “ fection.” But it may be modestly suppos'd,  
 that the lame, maim'd, diseas'd, &c. that came  
 to wait on the great *Physician* and *Saviour* of souls  
 and bodies, had not activity of limbs to enable  
 them that way to expreſs their pious ardour and  
 devotion of mind. Therefore all wou'd be right,  
 if the *Greek* word was render'd by *land*.

So the word is used in the nobleſt authors of  
*Greece*; Πόλιν ἐν πόλεως ἀλλέτηντες, κατὰ θά-  
 λατταν ἢ πεζῇ, *terra marique*. 'Tis true, some-  
 times we meet with πεζοί, *foot-forces*, opposed  
 to ἵππεῖς, *horsemen*, in the noble historians; Οἱ  
 μὲν γὰρ νέας παρείχοντο, οἱ δ' ἐς πεζὸν ἐτελεύτησαν,  
 τοῖσι δ' ἵππῳ περὶ ἐτάκοντο. but then πεζὸς στρατός  
 includes both *infantry* and *cavalry*, and is op-  
 posed to ὁ ναυικός. Τὸ πρόσω ἐπαρύνει, ὣν δ' ὁ  
 πεζὸς στρατός, ὁ δ' ὁ ναυικός ἔξω τῆ Ἑλλάσπετον



πλέων παρὰ γῆν ἐκομίζετο, *When the Persians had been reckon'd, ἐν τῷ πεζῷ, in Xerxes's prodigious army, as also the Indians, Arabians, &c. 'tis added, ἱππᾶν δὲ ταῦτα τὰ ἔθνη* [9].

In short, the word signifies *by land* in general, *on foot, on a horse, or any carriage*; but in the place before us the sense determines the translation. *Isocrates*, speaking of all the forces of the same *Xerxes*, comprizes all the army that march'd by land in the same word; Τριήρεις μὲν Συναγαγόντες διακοσίας καὶ χιλίας, καὶ δὲ πεζῆς τετρακισπεντακοσίας μυριάδας [1]. *Xenophon* opposes πεζοὶ and ναυμαχῶντες: and in *Plutarch* πεζῇ βοηθεῖν is to *assist an ally by land*.

Πλεονέκεια and πλεονεξία, which our translators have render'd by *covetous*, and *covetousness*, may, according to the judgment of the greatest and soundest scholars, be translated by some words that express unnatural lusts, inordinate appetites, and the most flagrant and detestable lewdness that can defile and debauch human nature. How comes *covetousness* so abruptly into the catalogue of sins that peculiarly relate to the corruption of mankind, by indulging fleshly lusts; and by way of caution, and raising horror in all Christians, who are call'd to the cleanest chastity, and purity of word, thought, and life? The apostle enumerates the species of those detestable lusts, which violate these divine virtues, and separate false

[9] Plat. Politic. tom. 2. edit. Steph. p. 289. Herod. Gr. vii. p. 390. — vii. p. 402. l. 23, 24. p. 401. l. 36, 37. p. 407. l. 5. ante fin.

[1] Isocr. Panathen. p. 189. edit. Fletcher, Oxon. Vide Boli Synopf. in S. Marc. vi. 33.

professors of Christianity from their Saviour the Prince of purity; and render 'em incapable of the residence of the sanctifying Spirit, the resurrection of the just, and the seeing of God in eternal happiness. The arguments following in the same chapter, dissuading from these odious vices, to me determine the sense of the foremention'd expressions—*Have no fellowship with the unfruitful — pernicious — works of darkness — For 'tis shameful and filthy even to speak or mention those things which are secretly done by them —* the vile Gnostics, and impudent corrupters of Christianity, and the decencies and dignity of that nature, which the Son of God, our Saviour, most graciously assumed, and astonishingly ennobled [2].

That solemn advice in pursuit of the same argument, *Be not drunk with wine, wherein is excess —* stupidity or sottishness — *but be filled with the Spirit* [3], shews that the words before refer rather to debauchery and vile lusts, than to covetousness, and the inordinate love of money. Excess and drunkenness does not dispose men to covetousness; but naturally inflames irregular appetites, and lusts of the flesh; and the spirit of God is peculiarly a spirit of holiness, and pure reason; who, by his sanctifying operations, refines and raises the affections of men; clears the head,

[2] Ephes. v. 3, 5, 11, 12.

[3] Eph. v. 18. Τὴς γὰρ ἀκρατεῖς καὶ εἰς ἀκολασίαν διαπαντὸς ἁσώτους καλεῖμεν ἁσῶτος ὁ δὲ αὐτὸν ἀπελλόμενος — δοκεῖ δὲ [ἁσῶτία] ἀπόλεια τὴς αὐτοῦ εἶναι, καὶ ἡ τῆς ἑσίας φθορά. Aristot. Ethic. Nicom. l. iv. c. 1. p. 142. edit. Cl. Wilkinson, Oxon. 1716.



and purifies the heart of every devout Christian ; extinguishes the irregular motions and heats of corrupt flesh and blood ; and kindles the pure flame of divine love, and the spiritual desires and appetites of the enjoyment of reason, and religious contemplation ; which are the perpetual entertainment and feast of the glorious angels of God ; and after them, the spirits of just men, the most perfect and happy beings in the creation.

As to the pretence, that *πλεονέκτης* shou'd here be translated *a covetous man*, because he is call'd *an idolater*, 'tis vain and groundless. For tho' 'tis idolatry to serve mammon, and not the true God, not to trust in the Lord Jchovah, in whom is everlasting strength and veracity, but to trust in the uncertainty of riches, to say to gold, *Thou art my confidence*, and to make idols of silver and gold ; yet any appetite or inordinate desire, which alienates a man's heart from his God and his duty, may with equal propriety be *esteem'd*, and is in Scripture *branded* as idolatry. So sensual and lewd epicures make their belly their god ; and have that just and detestable character fix'd upon 'em, that they are *lovers of pleasures* more than of *that* perfectly lovely and adorable Being [4].

So

[4] Hosea viii. 4. To prevent ambiguity, it might be more accurately render'd, *They made silver and gold Idols to themselves, or their idols*, as 'tis in the Hebrew original, and Septuagint : *Τὸ ἀργύριον αὐτῶν, καὶ τὸ χρυσίον αὐτῶν ἐποίησαν ἑαυτοῖς εἰδωλά.* Φιλήδονοι μᾶλλον ἢ Φιλόθεοι, 2 Tim. iii. 4. Vide Job xxxi. 24. *If I have placed or made gold my hope, and said to precious gold, Thou art my confidence.* The latter word is render'd

So inordinate fleshly appetites, and monstrous lewdness, may with particular emphasis be call'd idolatry, because always practis'd in the impure rites and mysteries of the pagan idols, *Bacchus*, *Venus*, &c. in whose orgies and detestable ceremonies promiscuous and unnatural lewdness was committed; and acts of debauchery were esteem'd as instances of devotion. The original words signify *an inordinate appetite or desire* of what does not belong to a man, what he has no occasion for, or just and reasonable claim to; what is forbidden him by the Author, and dictate of nature; what shocks modesty; what is absurd, and contrary to his dignity and station in the rank of God's creatures and servants. Ὁφελίμων πλεονεκτή in *Thucydides* [5], is *to have an unjust and disproportionable share of advantages*. That admirable and accurate master of morals in the heathen world, the sagacious *Aristotle* [6], has given us the notion of these words in the full extent of their meaning; That they are persons who claim, and allow to themselves more than is just and proper in *riches, honours, and bodily pleasures*; unreasonable and scandalous self-lovers, who gratify their *lusts, passions, and irrational appetites*. But it possibly may be more acceptable to give it in the noble original; φιλαῦτες καλῶσι τὰς ἑαυτοῖς ἀπενέμεντας τὸ πλεῖον ἐν χρήμασι, καὶ

render'd by the Septuagint by λίθος πολυτελὲς not improperly; but their paraphrase has check'd the turn and spirit of the original. Vide Schindler. Lex. in voce *Kethem*, p. 906, 907.

[5] Thucyd. p. 373. l. 6. edit. Hudson.

[6] Aristot. Eth. Nicom. p. 193.



τιμαῖς, καὶ ἡδοναῖς ταῖς σωματικαῖς· οἱ δὲ ὡρὶ  
 ταῦτα πλεονέκῃ χερσίζον· ταῖς ἐπιθυμίαις, καὶ  
 ὅλως τοῖς πάθεσι, καὶ πρὸς ἀλόγῳ τῇ ψυχῇς. Πλεονεξία is frequently in other scriptures used with  
 words importing *lust*, and *carnal lewdness*, to  
 express the fury and outrageous appetites of  
 wretches inflam'd with it. This is an admirable  
 passage; "Οἱτινες ἀπηλγνηκότες ἑαυτὰς παρέδωκαν  
 εἰς ἐργασίαν ἀκαθαρσίας πάσης, ἐν πλεονεξίᾳ [7]:  
*Who being void of sense*————of shame or ho-  
 nour————or, as some render the word, *de-*  
*sperate* [8], *have deliver'd themselves over to the*  
*commission of all debauchery, and monstrous lust, with*  
*a fierce and ravenous eagerness.*

The classic authors take πλεονεξία to express  
 the most inflam'd appetite to lust, and detestable  
 gratifications. *Plato* speaking of brutal and lust-  
 ful monsters of men, saith thus; "Ενεκα τῶτων

[7] Eph. iv. 19. Col. iii. 5. 2 S. Pet. ii. 14.

[8] Some books have ἀπηλγνηκότες, but that is no prejudice  
 to the original ἀπηλγνηκότες, which is in a great majority of  
 manuscripts, and is a noble and significant word, tho' ἀπηλγνέω  
 signifies *despair* in good authors; Τὰς ἀπηλγνηκίας ἐπὶ τὸ  
 κρείττον ἡγάγεν, *Herais'd and encourag'd their desponding spirits*,  
 Polyb. 1. Vide D. Hammond, Heinsius, S. Chrylостom,  
 Whitby, Poli Synops. in Ephes. v. 3, 5. & Rom. i. 29.

Τὸ πλεονεξίαν ὁ Παῦλος καλεῖ, ὅτε λέγων---πλεονεκ-  
 τεῖν ἐν τῷ πράγματι τὸν ἀδελφόν, 1 Thess. iv. 6. Which  
 words of S. Chrylостom immediately refer to those foregoing,  
 and depend on them; "Ὅταν τις ἀφῇς τὴν ἑαυτοῦ τῇ ἐτέρῃ  
 διορίῃ γάμον. And that the father was not much wide in  
 his interpretation of that passage of the apostle, is probable from  
 other reasons, and the thread of his arguing, and the whole  
 context; Τὸ γὰρ ἐπὶ θέλημα τῷ Θεῷ, ὁ ἁγιασμὸς ὑμῶν,  
 ἀπέχεσθαι ὑμᾶς ἀπὸ τῆς πορνείας· εἰδέναι ἕκαστον ὑμῶν,  
 τὸ ἑαυτοῦ σκεῦος κτῆσθαι ἐν ἁγιασμῷ καὶ τιμῇ· μὴ ἐν  
 πάθει ἐπιθυμίας, καθάπερ τὰ ἔθνη τὰ μὴ εἰδότα τὸν  
 Θεόν.—Ὅδ γὰρ ἐκάλεισεν ἡμᾶς ἐπὶ ἀκαθαρσίᾳ, ἀλλ' ἐν  
 ἁγιασμῷ, 1 Thess. iv. 3, 4, 5---7. S. Chrylост, on Rom.  
 i, 18,

πλεονεξία

πλεονεξίας κρείττονας καὶ λαλίζοντες, *On the account of their insatiable lusts pushing and kicking, wounding, abusing, and destroying all that stand in their way, and wou'd check their arbitrary and injurious appetites* [9].

The reverend and learned Dr. *Marshal* has from St. Cyprian thus translated St. *John* xi. 25, 26. *I am the resurrection and the life, he who believeth in me, tho' he were dead, yet shall he live; and whosoever liveth, and believeth in me, shall not die for ever*: which prevents the mistakes which weaker people might make from our translation—*shall never die*; is more pertinent to the sense, and agreeable to the original language: Οὐ μὴ ἀποθάνῃ εἰς τὸ αἶωνα requires this version; and 'tis so in St. Cyprian, and all the oriental versions; *Non morietur in æternum* [1].

In St. *John* vii. 17. it is plain that εἰν τις θέλη, &c. ought to be render'd, *If any one is willing*—or well disposed—to do the will of God, &c. for the sake of emphasis and clearness. Which is observ'd by a late excellent divine, and sound philosopher, who has publish'd an admirable account of the procedure, &c. of *Human Understanding*: which great author has render'd that divine passage, 1 *Theff.* v. 23. thus; *And the very God of peace sanctify you intirely in every part, and may the whole of you, the spirit, the soul, and the body, be preserved blameless to*

[9] Plato de Repub. l. ix.

[1] S. Cyprian, de Peste, Dr. *Marshal's* edit. transl. p. 164. So in the Burial-Office in our excellent Liturgy.



*the coming of our Lord Jesus Christ.* Which notion gives a clear account of the constituent parts of a human person; is agreeable to the doctrine of the wisest writers; to the phraseology and plain assertions of the inspir'd authors; which shews us the dignity and duty of our nature; illuminates the intellect; raises the hopes and affections, and promotes the holiness and happiness of mankind [2].

We read of profligate and unreasonable finners, who act all manner of wickedness, contrary to the light of nature, and the dictates and checks of their own conscience, that they *hold the truth in unrighteousness*; which seems to me an expression intricate and obscure: If it were render'd, *who by wickedness hinder or suppress the truth*, the sense wou'd be clear and natural. For wrong notions of God, and undutiful behaviour to him, vehement passions, exorbitant and unnatural lusts, weaken the force of human minds, interrupt their views, and byass their judgments of truth. The Oxford paraphrast renders it *restrain* or *with-hold*. The judicious Dr. Stebbing to the same purpose. So Dr. Fiddes [3].

So the word is used in the purest authors of Greece; Συμβαίνει αὐτοῖς τῆτο, ὅτι ἡ κατέχεσι τὴ ὀργάν. And a little after in the same noble moralist, and clean writer, Κατέχεσι γὰρ τὴ θυμόν.

[2] Vide B. ii. c. 10. p. 353.

[3] Rom. i. 18. Εἰπὼν δὲ περὶ δογμάτων λέγει, καὶ περὶ πλὴν ἀδικίαν ἀνθρώπων εἰπὼν, S. Chrysost. in loc. Dr. Stebbing's Terms of Christ. Salvation. Fiddes's Theolog. Spec. l. i. p. 8. Κατέχω, detineo, impedio, comprimō, Poli Synopsis 2 Thess. ii. 6, 7.

Some

Some of the critics in *Pole* render ἐπ' ἀδικία, *violenter, seu per vim*; as ἐν δυνάμει by *potenter*, not improperly; but then vainly confine those forms of speaking to the *Hebrew* idiom: when 'tis plain, as I have shewn in the *first volume*, that they are common in the purest *Grecians*. To which add, Ὡς δὴ ἐπ' ἀληθείᾳ (ὃ μετὰ τῆ μαρτυροῦ διαρραγείης [4]. So ἐπὶ ἀληθείας the same, is equally used by sacred and foreign authors; Ἐπ' ἀληθείας καὶ ἀλαμβάνομαι, *Acts* x. 34. Ὡς ἐπὶ τῇ ἀληθείᾳ, *Dem. adv. Mid.* p. 337. ed. Wolfii. Διὰ δίκας, *jure, justè.* *Eurip. Orest.* ver. 1366.

[4] Aristot. *Eth. Nicom.* p. 175, 176. edit. Ox. Wilkins. Aristoph. *Plut.* ver. 891.

*The End of the SECOND PART.*



T H E







THE  
SACRED CLASSICS.

PART III.

Containing a

DISCOURSE

On the

VARIOUS READINGS

Of the

NEW TESTAMENT.



Various reading is in general a transcriber's differing from the original author, either in writing, or in meaning, or sense. The first may be ascrib'd to the copyist's haste, negligence, or ignorance; the second to presumption, impudence, and a wicked design.

The glorious originals of the sacred canon of the New Testament are long since moulder'd away,



away, and destroy'd by time. We have remaining a great number of precious manuscripts, which give us the originals in all their essentials. The difference of these from each other occasions what we call *various readings* : which strictly wou'd be as many as the differences of single words and letters are in those books ; which wou'd swell them to a monstrous and enormous heap.

Those, that are most pertinently allow'd and regarded as various readings, are differences of copies, collected and offer'd to the reader's judgment ; of which probable and just reasons may be given of doubting whether they ought to be admitted into the text.

But to clear this matter in a small compass, and to lay down in one view the doctrine and notion of various readings, for the convenience of gentlemen, who think not proper to go over those tedious collections, and disputations upon 'em, that have fill'd numerous volumes, I shall be as short and full as I can in dispatching these particulars following, which will, I believe, contain, and account for every thing necessary on this subject.

I. We are to shew what are not to be esteem'd as various readings ; and by a little dissertation in proof of *that*, great numbers of odd differences in books will be struck out ; and the sacred texts clear'd of abundance of rubbish.

II. We think it proper to lay down a few rules to enable us the better to judge of various  
lections

lections in the New Testament, and to pitch upon the true and authentic one.

III. We shall give an account of three sorts of various readings, which are such as have some appearance of truth, and depend on the authority of some manuscript; and in those places, sometimes, whose original reading is not fully ascertain'd and agreed upon.

1. Various readings of no moment, which infer no change or alteration of the analogy of grammar, or sense of the place, so that in this respect 'tis indifferent which you admit. 2. Of small importance. 3. Of greater moment and import, which imply a less or greater alteration in the expressions and phraseology of the text, and the sense and doctrine in it.

Of these the properest instances will be produced; and some of the most remarkable various readings will be selected, carefully examined, and humbly presented to the consideration of the *judicious* and *fair* reader.

IV. From a careful and impartial examination of the whole doctrine of the various lections of the New Testament, it will plainly appear, that they do no prejudice to those sacred books; but rather corroborate their authority, and give them additional advantages.

§. I. MONSTROUS and barbarous words, which either have no meaning at all, or are contradictions to common sense, and plain expressions of Scripture in other places; which violate grammar, and the analogy of faith, are never to be admitted



admitted into the text, or so much as allow'd any place in the margin. So *πεπελεκυσμένων, πεπελεκισμένων, πελεκισμένων*, for *πεπελεκισμένων*, *Revel. xx. 4.* and *ῥεξαντισμένοι* is put by a trespass on the custom of the Greek language for *ῥρραντισμένοι*, *Heb. x. 22.* which true reading *ῥρραντισμένοι*, found in a great majority of the best books, is without necessity defended by *Grotius*, and without consideration attack'd by *Dr. Mills*; and is past by without any reprehension by *Kuster*. *Dr. Mills's* words are these, *ῥεξαντισμένοι, Alex. Clar. Lin. Cor. 2. omnino recte & ex analogiâ; non autem ex dialecto aliquâ, ut putat Grotius.* *Νήπιοι* for *ἡπιοι*, in *1 Thess. ii. 7.* is certainly a great mistake; is contrary to the design of the apostle, who intended to represent himself, not as an infant, but under the engaging notion and figure of a prudent and indulgent nurse; and very much spoils the grace and propriety of this most charitable and moving passage; *Ἄλλ' ἐγγυήθημιν ἡπιοι ἐν μέσῳ ὑμῶν, ὡς ἂν τροφὸς θάλαπῃ τὰ ἐαυτῆς τέκνα* — *ὁμειζόμενοι* for that very significant word *ἰμειζόμενοι* would have the same effect in weakening, if not spoiling the sense in the next verse.

*Φθορᾶς φθαρτῆς* for *σπορᾶς φθαρτῆς*, in *1 St. Pet. i. 23.* *μιθὼν ποιεῖς* for *πιστὼν ποιεῖς*, in *St. John Ep. iii. ver. 5.* are the mere blunders of careless and stupid transcribers. There are prodigious heaps of such vile refuse, which I think shou'd not have swell'd the collections of various readings,

readings, which have been presented to the world by an over-officious diligence.

2. Bold, and *even ingenious* conjectures and alterations, which without necessity or authority displace a word or expression, which gives a more vigorous and efficacious sense, must not be admitted as a various reading.

The primitive and noble reading *Συναλιζόμενοι* [1], *eating together*, and familiarly *conversing with*, is wantonly chang'd into *Συναυλιζόμενοι*, *und commorans*; which *Valla* vainly endeavours to defend, it being unsupported by proper authority, and inferior in its sense. *St. Chrysostom*, in giving his reader the meaning of this word, refers him to the consideration of that other passage in the *Acts*, which gives light to this, "*Οιτινες Συνεφάγομεν καὶ Συνεπίομεν αὐτῷ*" [2], and his perpetual imitators, *Theophylact* and *Oecumenius*, thus explain the word *Συναλιζόμενοι*, *τετέσι, κοινωνῶν ἁλῶν, καὶ τετραπέζης*, *Partaking of the same salt, table, and entertainment*.

*Ἄριστον*, *a dinner or entertainment*, seems the fiction of some pert transcriber or remarker, and appears to be so plausible, that it got admission into the text in many books, to the exclusion of the genuine and original *ἄρτον* in *St. Luke* xiv. 15. 'Tis well known that *ἄρτος*, *bread*, is used in

[1] *Acts* i. 4. Vide Dr. Bois in loc.

[2] *Acts* x. 41. That Greek manuscript is grandly absurd in *Coloss.* ii. 5. which by the Latin translations seems to have been *καὶ ὑπερήματα εἰς χρείας τῆς πίστεως ὑμῶν*, for the pure original, *σερέωμα τῆς εἰς Χριστὸν πίστεως ὑμῶν*. Vide Dr. Mills in loc.



sacred and foreign authors for all the delicacies of the fullest and most sumptuous feast: Καὶ οἷτα καὶ ποτὰ — ἐσάξαντο, *They furnish'd themselves with all manner of provisions of meat and drink.* Ἀρχόμενοι τῶ σίτῃ [3], *Beginning their dinner.* 'Tis own'd, that ἀριστον is used by the sacred writers; but 'tis used only to signify the *time* or the *preparation* of a treat or feast. But when the *enjoyment* of the entertainment, the *partaking* of the meat is signify'd, the word is ἀρῆθ. Indeed the copyists and transcribers of the sacred volumes have taken many greater liberties; than this, in either removing a good vigorous word they did not understand, or out of respect to the reader, to give him an easier and plainer word, for one they fear'd might be harder and obscurer to him.

The glosses and presumptuous alterations that conceited transcribers have made upon the sacred writers, have much tarnish'd and depretiated the original and most noble reading in numerous places; which are easily discover'd, and restor'd to their native place and dignity.

A remarkable instance of the boldness of these injudicious scholiasts is, turning that emphatical passage, οὐκ ἐδισκοῖς καὶ θάλαττοις θεαλεζόμενοι [4], into οὐκ ἐδιδυζόμενοι, which is found but in two books, and is a mighty trifling explication, or rather a depravation of that glorious word θεαλεζόμενοι, of as plain a meaning, to any one

[3] Herod. Gr. v. p. 298. Xen. Cyrop. Græcè. Oxon. p. 90.

[4] Hebr. x. 33.

capable

capable of reading these divine books, and excessively more strong in its signification, comprehensiveness, and energy, than the word stupidly put in its room.

Ἀντιλέγοντες ἣ is left out in several books, tho' retain'd in a great majority, in *Acts* xiii. 45. out of a vain fear, that it would make a tautology. But such scruples only possess weak minds, and the divine writers need no such *advocates*, who betray, and dishonour the cause they pretend to espouse. The grace, harmony, and noble turn of the passage is spoil'd and broken by this unnatural cutting off, and maiming. We have spoken to it in the *first volume*. And what man of taste and ear wou'd not despise the officious folly, pride, and conceit of the scholiast, who reads the sacred text pure and untouch'd, and is charm'd with the easy run and vigorous motion of the period! Ἰδόντες ὃ Ἰουδαῖοι τὰς ὁχλὰς, ἐπλήθει ζήλῳ, καὶ ἀντέλεγον τοῖς κατὰ τὸ Παῦλον λεγομένοις, ἀντιλέγοντες καὶ βλασφημῶντες, Σχίσας for ἐξαλείψας, is a vain explication, and spoils the beauty of the passage, *Col.* ii. 14.

3. Ancient translations and printed books do not properly make a various reading. Those differences in them from the genuine manuscripts only shew the negligence and weakness of the interpreters, or their misfortune in making use of an inaccurate and deprav'd book.

On this rule I cannot but remark the prodigious liberty Dr. *Mills* takes in altering an establish'd reading on a very incompetent authority: amongst some other books, that version of the  
vulgate



vulgate *Latin* is adher'd to, and defended; *Ad hæc quis tam idoneus* [5]? (i. e. *quam ego Paulus.*) But Dr. *Whitby* excellently confutes all the cavils by which this very bold and absurd reading is thought and endeavour'd to be supported.

4. False spelling, after the modern way of confounding the *Greek* vowels, by giving all of 'em almost the same pronunciation, is not to be esteem'd a various reading. By the modern way I mean the corrupt way of writing and speaking this noble language, which has obtain'd since its decline, especially from the reign of the emperor *Constantine the Great*.

Abundance of these faults are common in the most ancient and valuable manuscripts; particularly in that inestimable book the *Alexandrian* manuscript, said to be written by the pious and excellent *Thecla*. So we meet with  $\epsilon\pi\iota\varsigma$  for  $\tau\epsilon\iota\varsigma$ ,  $\iota\phi\eta\nu$  for  $\epsilon\phi\eta\nu$ . In *Rom.* viii. 38. 'tis  $\delta\upsilon\nu\alpha\mu\epsilon\iota\varsigma$  in some books,  $\delta\upsilon\nu\alpha\mu\iota\varsigma$  in others, because  $\epsilon$  and  $\iota$  are confounded, and in many of the most ancient books there are no spirits or accents.

In *St. Mark* and *St. John*  $\epsilon\gamma\epsilon\pi\epsilon$  is found in the *Alexandrian* and other books, instead of  $\epsilon\gamma\epsilon\gamma\epsilon\mu\iota$ ; which plainly proceeds from that vicious way of writing and pronunciation, which in those ages had prevail'd:  $\epsilon\gamma\epsilon\gamma\epsilon\mu\iota$  is absolutely necessary to make sense; and therefore the corrupt word  $\epsilon\gamma\epsilon\pi\epsilon$  makes no various read-

[5] 2 Cor. ii. 16.  $\text{Καὶ πρὸς ταῦτα τίς ἰκανός}$ ; Dr Mill, Proleg. p. 47, 48. Dr. Wmby Ex. Var. Lect. Dr. Mill, in loc. p. 65.

ing.

ing. So *καινοφωνίας* is in some books *καινοφωνίας*, by the same vicious way of confounding the natural distinction betwixt the different powers and sounds of different vowels and diphthongs.

Τὸτο γδ ἔσε γινώσκοντες, *Eph. v. 5.* is in several books chang'd into ἴσε, which the *Latins* render *scitote*; but generally the *Latin* and *Greek* fathers give the same interpretation of the place, as those who receive the true reading. So we have *κινῆς* for *κηνῆς* in the *Alexandrian* manuscript on *Col. ii. 8.* In the vulgate version 'tis very barbarously render'd, *scitote intelligentes.*

*Heinsius* in vain spends a multitude of words to bring in *καθαίρωντες* instead of *καθαίρωντες* into the sacred text [6], because the former word is not found in any manuscript, and is of a much lower and more strain'd signification than the latter; which yet exactly agrees with the context; *Λογισμὸς καθαιρῶντες καὶ πᾶν ὑπόμα ἐπαίεμενον κατὰ τὴν γνώσεως τῆ Θεῆς.* The first signification of *purging* or *purifying* might, with tolerable sense, be adapted to *λογισμὸς*, but by no means to the following expressions, and the whole context: *Ὅπλα δυνατὰ τῇ Θεῇ πρὸς καθάρισιν ὀχυρωμάτων.* So *οἰκοδομή* is oppos'd to *καθαίρεσις*: *Κατὰ τὴν ἡγεσίαν, ἣν ἔδωκέ μοι ὁ Κύριος εἰς οἰκοδομὴν, καὶ ἐκ εἰς καθάρισιν.*

In this sense of *pulling down* is this word used in the noblest classics;

[6] 2 Cor. x. 3, 4. 2 Cor. xiii. 10.



Τὰς ἤ Σελήνην καθαιρέσας τὰς  
Θετ[α]λίδας.

So *Virgil* expresses the same thing in that line,

*Carmina vel cælo possunt deducere Lunam* [7].

Tho' I must beg pardon for ranking this under the head of false spelling, when it shou'd rather be call'd an unnecessary, groundlets, and presuming conjecture.

That reading of λόγχει for λογχεῖ, in *St. John* [8], favour'd by *Aldus*, and *Erasmus*, ought not to be esteem'd of any value, if it was true *Greek*; but I think λόγχει is not to be found in any authentic writer in that language.

5. 'Tis demonstrably plain, that the primitive writers and fathers of the church, in their citations of passages of sacred Scriptures, often do it by memory, and give us the sense, not the words of the texts; and therefore those differences do not properly make any various reading. Tho' these venerable persons read as we do, and acknowledg'd the same text, as appears in some places, where they had the sacred books by them, and quoted accurately from them; yet we find, that very often they vary from the common and authentic reading, and their own citations in other places of their works, by changing, suppressing, or adding words; by joining together several texts

[7] *Plat. Gorgias*, p. 513. l. 6. *Virg. Ecl. viii. 69.*

[8] *S. Johan. xix. 34.*

of Scripture found in different places, and applying them to their purpose, and inferring from them, as if they were one continu'd argument of the same divine writer. This all learned men, of however different persuasions and interests, have acknowledg'd.

*Grotius*, who takes a strange freedom with the inspir'd writers, and often admits words into the sacred text, which have no claim to it, acknowledges this: "The ancients, says he, frequently "so quote Scripture, that it appears they did not "look upon the book: Therefore, on that account, no reading establish'd ought to be rejected [9]." *Heinsius*, who indulges himself in making alterations in the divine original, without any just grounds or foundation, and seems to please himself with many fanciful and frivolous conjectures, after he has produced several instances of the fathers inaccurate quotations of Scripture by memory, makes this conclusion; "That no man shou'd think, that the sacred "text shou'd be rashly and too forwardly altered "or corrected by the quotations of the fathers." Father *Simon*, whose design it was, in his *Critical History of the New Testament*, to render the sacred text precarious, and refer both the words, and interpretation of it to the judgment of the *Romish* church; yet is so far prevail'd on by the resistless force of truth, as to acknowledge, to the great weakening of his own hypothesis, and frustrating his main design, That we ought not

[9] Vide *Canones Criticos*, 17, 18, 19, 20. p. 14.



to yield any great regard to the alterations of the fathers, nor from them to pretend to correct the text, since that would be a great injury and detriment to sacred Scripture [1].

Innumerable instances might be produced of all the particulars mention'd in the beginning of this section, with respect to the custom of the fathers in citing the inspir'd authors. Without nice regard to method, I present to my reader a few, which at once will be *my vouchers*, and gratify *his curiosity*. *Clemens Alexandrinus* quotes *Eph.* iv. 26. which in the pure original is, Ὁ ἡλίου μὴ ἐπιδύετω ἐπὶ τῷ παρρησιασμῷ ὑμῶν, and changes it with much disadvantage to the phrase, tho' no alteration of the sense; ἡλίου ὃ ὑμῶν τῇ ὀργῇ μὴ ἐπιδύετω [2]. Ὀργῇ is nowhere found in any manuscript. Instead of ἵνα πάντως τινὰς σώσω, the same father reads ἵνα πάντας σώσω, which amounts to no more than that passage, *God will have all men to be saved, or wills that all men be saved*. 'Tis in some manuscripts; and therefore, if any will call it a various reading, and not a slip of this father's memory, we can easily spare this instance. 'Tis usual for the fathers to alter a text, and leave

[1] Vide D. Whitbeii Ex. Var. Lect. Mill. p. 1, &c. Heinſii Exer. Sac. Proleg. p. 4. Camb. 1640. Vide Confirm. Can. in Ed. N. T. Wettſten. p. 63.

[2] Clem. Alexand. Strom. v. p. 166. ed. Epist. Oxon. The fathers in their citations of sacred Scriptures generally take no more liberty than what Bp. Gaſtrell modestly and judiciously took; that is, make some variations in person, tense, &c. as being requisite to expreſs that in a way ſuitable to their diſcourſe, which the Scripture expreſſes in a *different form*, without any difference of doctrine or ſenſe. Chriſt. Inſtit. Pref. B. 15.

out a word, that they may make what they judge a particular assertion or precept, a general one. So in *1 Cor.* xi. 19. Δεῖ γὰρ καὶ ἀιρέσεις ἐν ὑμῖν εἶναι, and *1 Cor.* xiv. 34. Αἱ γυναῖκες ὑμῶν ἐν ταῖς ἐκκλησίαις σιγάτωσιν, ὑμῖν and ὑμῶν are left out in many books, which yet are in the best copies, and by accommodation and parity of reason will reach to other Christian churches, and Christian women, as well as to those of *Corinth*.

St. *Chrysostom* reads the text of *Ephes.* v. 15: Βλέπετε ἐν ἀκρεβῶς περιπαλεῖτε, which is an easy and natural way; but in one part of his comment he has it thus, Βλέπετε πῶς ἀκρεβῶς περιπαλεῖτε: in the beginning of his comment he only drops the particle ἐν, and places the words in the order of the text.

The same eloquent and noble writer, on *1 Cor.* xiii. 12. both in text and comments reads as the true original is, ἐν αἰνίσματι: but on *Ephes.* iv. 13. either thro' lapse of memory, or thinking the phrases equivalent, he reads, τὸ δι' αἰνισμάτων. So on *Rom.* i. 18. 'tis in the text, as in all our books, Ἀνθρώπων ἥτις τὴν ἀλήθειαν ἐν ἀδικίᾳ κατέχουσιν but having occasion in his comment to alter the form of the phrase, he changes the word, ἐν ἀδικίᾳ τὴν ἀλήθειαν περιέχον.

That seems to be a very bold alteration, which this venerable father makes on *Rom.* ii. 26. and less excusable than a mere failure of memory, when he changes λογισθεῖς, the genuine reading supported by all the books, into περιεπατήσε in the text, and μεταπεπατήσε in his notes. 'Tis plain, he knew λογισθεῖς was a known reading,



by that remark, Οὐκ ἔπει λογιώσεθι, ἀλλὰ  
 τρεπίσεθι, ὅπερ ἐμφρατικώτερον ἦν. So you see he  
 gives us three several readings of the verb he  
 puts into the room of λογιώσεθι, without any  
 manner of authority; only says, it is more strong  
 and significant; which I humbly doubt; but am  
 satisfy'd that λογιώσεθι is much more familiar,  
 and agreeable to the phraseology of the sacred  
 writers.

*Theodoret* reads *St. Matt.* vi. 33. agreeably to  
 the common and authentic reading in several  
 places; but in one place makes this interpolation,  
 Καὶ ταῦτα ἐν ᾧ ὡς πρὸς πρεσβεύσεθι. The venerable  
 bishop and martyr *St. Ignatius* wrote his epistles  
 in his journey from *Ephesus* to *Rome*, and cites the  
 texts of Scripture we find in those precious re-  
 mains by memory: Therefore we find additions,  
 omissions, and variations; which make no various  
 lection in the account of the learned and judi-  
 cious. In the sacred text *St. Matt.* xii. 33. we  
 read Ἐκ τοῦ καρπὸς τοῦ δένδρου γινώσκεθι in the  
 blessed martyr's epistle to the *Ephesians* 'tis  
 φανερόν το δένδρον ὑπὸ τοῦ καρπὸς αὐτοῦ. in his  
 letter to the church of *Smyrna* we have ὁ χωρῶν  
 χωρεῖται, instead of ὁ δυνάμενος χωρεῖν in the  
 original.

The text of *1 Cor.* i. 20. is thus, Πᾶς σοφός;  
 πᾶς γεγραμμένος; πᾶς βυζηνήτης τῷ αἰῶνι τέτα;  
*St. Ignatius* gives us the sense of this noble pas-  
 sage, with omissions in one part, and additions in  
 the other: Πᾶς σοφός; πᾶς βυζηνήτης; πᾶς καὶ χησις  
 ἢ λεγομένων βυρετών; *St. Clemens Romanus*,  
 fellow-

fellow-labourer with the great *St. Paul*, and whose name was written in the book of life, expresses the sense of that passage to the *Romans* [3] at large; but uses a great deal of liberty in altering the words, and exhorts himself and readers utterly to renounce all those evil practices, which compose that black catalogue of vice and villainy.

In *St. Paul* we read Πεπληρωμένος πάση ἀδικίᾳ, πορνείᾳ, πονηρίᾳ, πλεονεξίᾳ, κακίᾳ, &c. In *St. Clement*, according to his way of turning the description of monstrous enormities into a pious exhortation against 'em, we read, Ἀκολουθήσωμεν τῇ ὁσῷ τῇ ἀληθείᾳ, ἀπὸ ῥήψεως ἀπ' ἐαυτῶν πάσης ἀδικίαν, καὶ ἀνομίαν, &c. Then he concludes pretty near the words of the inspir'd writer; Οὐ μόνον ὃ οἱ περὶ αὐτοὺς αὐτὰ, ἀλλὰ καὶ οἱ συνδικαῖνοι αὐτοῖς. Ἄξιοι θανάτου εἰσὶ is left out, and αὐτοῖς put for περὶ αὐτοὺς, to which it must refer, and is in any citation equivalent [4].

The pious and eloquent father quotes out of the first chapter of *St. Paul's* sublime epistle to the *Hebrews*, with a good deal of variation, and omission of passages, which are part of that lofty character of the eternal Son of God; instead of ὅς ἐν ἀπαύγασματι δόξης, he has τῇ μεγαλοσύνῃ; then passes on to the 4th verse, Τούτῳ μεζων ἐσιν — ἀγέλων, for κρείττων ἡγούμενος. ὅσα διαφορώτερον ὄνομα κεκληρονόμηκε, for ὅσα διαφορώτερον παρ' αὐτῶν κεκληρονόμηκεν ὄνομα. To this he subjoins the 7th verse, in the very same words

[3] Rom. i. 28, 29, &c.

[4] Vide S. Clement. epist. ad Corinth. p. 146. edit. D. Hen. Wotton, Cantab. 1718.





with the original, Ὁ ποιῶν τὰς ἀγγελίας αὐτῶν  
 πνέμασα, καὶ τὰς λειτουργίας αὐτῶν πνεύς φλόγα.  
 Then he returns to the 5th verse; and cites it  
 thus, exactly according to the original, Ὑῖος μου  
 εἶ σύ, ἐγὼ ἠμέρεον γενένηκα &c. Which is  
 taken word for word out of the second *Psalms*,  
 by St. Paul: To which St. Clement adds what  
 immediately follows in the same *Psalms*, Αἰτησαί  
 παρ' ἐμοῦ, καὶ δώσω σοι ἔθνη ἢ κληρονομίαν &c, καὶ  
 ἢ καλάρχεσιν &c τὰ πέρατα τῆ γῆς. The learned  
 editor of this father [5] justly argues from these  
 passages, That this divine epistle was in the early  
 times admitted into the sacred canon by the  
 church of *Rome*, of which this venerable writer  
 was bishop; tho' 'twas afterward rejected for  
 some hundred years, and after that receiv'd, and  
 thro' all following centuries retain'd.

Now as no man of candor and ingenuity can  
 suspect, that these pious and devout defenders of  
 Christianity, saints, and some of 'em martyrs,  
 made these citations out of any sinister ends, or  
 malicious designs, to dishonour and weaken the  
 authority of the sacred book: so I believe, that  
 few sound and genuine critics will pretend to  
 say, laying the whole case together, that these  
 citations do any prejudice or dishonour to the  
 text.

[5] Ex ejusmodi citationibus sive allusionibus ad Ep. ad  
 Hebræos constare potest, eam epistolam, licet à Romanâ  
 Ecclesiâ penè per 400 annos fuerit è sacro canone ejecta, po-  
 steaque ex auctoritate & certâ aliarum Ecclesiarum traditione  
 recepta fuerit, in initio ab Ecclesiâ Romanâ, ipsoque Clemente  
 agnitam fuisse. V. viri Cl. not. 1. ad p. 153.

These strenuous champions of the Gospel wou'd have dy'd rather than have disown'd any article or doctrine, or deliver'd the book, containing the terms and hopes of their eternal happiness, into the hands of pagan persecutors, to be treated with indignity, and committed to flames. And cou'd such men have the least design, in any respect, to *weaken* and *depreciate* those *precious records*, the authentic deeds and charters of their salvation? And it can raise no scruple, nor give any handle for cavil, to any but weak, or ill-designing heads, to see some variations in the commentaries, &c. of the primitive writers, when the sense is the same, and, in other parts of their works, the very words and phrases, with the sacred code, which has been preserv'd from the settlement of the canon; and is now authentic and pure, essentially the same, in the possession of all Christian churches; and in the hands of all the learned men who understand the language, in the whole world. Why shou'd these inconsiderable alterations be esteem'd prejudicial to the divine authors, or give any doubt, whether we have the genuine writings of St. *Matthew*, *Mark*, &c. any more than such liberties and various readings in the noble critics and moralists; when they quote and apply to their purpose passages out of the best and most ancient authors in their own language, give us any suspicion that we have not the genuine product of those immortal genius's in their correct and best editions, now in the hands of all the world? The learned and excellent editor of *Longinus*, lately publish'd, has



justly observ'd [6], That this is the practice of the ancients, to give the sense of the authors they cite; but not to be scrupulously exact in repeating the original word for word. And 'tis plain, *Longinus*, who has occasion to produce abundance of passages out of *Plato*, *Herodotus*, *Demosthenes*, *Homer*, *Pindar*, &c. never gives us any quotation or example of considerable length in exactly the same words that we find in the present editions. Any reader, who desires it, may find instances and proofs of this in almost every page of that noble writer.

The great *Plato*, *Aristotle*, and *Plutarch*, who give you numerous quotations, take the same liberties, rarely ever confining themselves to the very words and phrases of their authors; but, retaining the sense and grand design of the passage, they alter, add, and omit some things in the original. *Aristotle* citing a verse out of *Theognis*, puts in a word; Πολλὰς ἀνμιθεὺς καὶ μεγάλους——δικαίως——ἔφρεσεν. In another place, instead of ἄλλος ἔχω δυσυχεῖν, in *Enripides*, he thus varies it; ἄλλος ἐγὼ δυσυχῶν [7].

So in another quotation of the same noble author, instead of ὅταν δ' ὁ δαίμων ᾧ διδῷ, τί

[6] Clar. Pearce Long. Præf. p. 3, 4. Vide p. 102. l. 2. p. 33. l. 14. p. 142. l. 18. not. p. 143.

[7] Aristot. Ethic. Nicomach. l. x. c. 9. p. 468. edit. Cl. Wilkinson, p. 415, 426——307, 330, 335. That quotation of Hesiod about his demons in Plato's *Cratylus*, p. 397, &c. is the same in sense, but differs in several words from the best present editions; Αὐτὰρ ἐπειδὴ τῆτο γένος κατὰ μοῖρ' ἐκάλυψε, εἰ μὲν δαίμονες ἀγνοὶ ἐπιχθόνιοι καλεῖσθαι——Ἐσθλοὶ ἀλεξίκακοι φύλακες θνητῶν ἀνθρώπων. Vide Hesiod. Op. & Dies, ver. 121, &c.

χρὴ φίλων; the philosopher gives us the exact sense of the tragedian, without so nice a regard either to the verse, or the words, thus,

Ὅταν ὁ δαίμων δὲ διδῷ, τί δὲ φίλων;

Numbers of instances might be produced out of this, and the above-mention'd authors, and several others; but it wou'd be unnecessary in so plain a case.

But wou'd gentlemen of polite parts, and sound judgment, suspect the noble classics for being spurious, and not belonging to the authors, to whom they are universally ascrib'd, upon the account of these variations? Wou'd they throw 'em out of their hands to dust and obscurity? Wou'd they lose the pleasure and advantage, either as to civil conduct and morality, or as to the pure propriety of their language, their good sense beautifully express'd, their true wit without affectation, and their delightful harmony without jingling or estimation? You will find that such prizes will scarce be quitted, unless when they are placed in the hands of a fool.

There are the same reasons, and many peculiar to the sacred writers of the New Testament, why sound scholars and Christians shou'd not regard the quotations of the fathers as the least *reason*, the least *shadow* of pretence, that these most *precious*, most *instructive*, and *entertaining* words of eternal life, are either precarious, or spurious, either weaken'd in their sense, or tarnish'd in their beauty. No! every true Christian critic knows



better than to part with such an *inestimable treasure* for a *mere trifle*, and give up those strong reasons, and clear proofs of the genuineness and infinite value of the sacred books to the pertness of shallow novices, the impertinence of noisy cavillers, and the insolence and malice of pretended free-thinkers, and atheistical dictators in learning; who, for all their saucy claims to superior sagacity and skill, will not, by men of modesty and sound judgment, be allow'd worthy to sit in any *chair*, but that of the *scorner*. The fore-mention'd excellent editor of *Longinus*, with equal modesty and justice, dissents from, and reproves two men of learning, on this head. One is the famous *Manutius*, who corrected an excellent manuscript he had of *Longinus*, and struck out several readings, because not word for word agreeing with the best editions of *Homer*, *Demosthenes*, &c. How rash and dangerous to the commonwealth of letters are such arbitrary criticisms, and vain conjectures! The other is a learned writer of our own, too much possess'd with the spirit of innovation, who dispossesses old books out of their place in the sacred canon, and is for putting in others, more suited to his turn of head, and way of thinking, in their room. Because some passages of the *Old Testament*, quoted in the *New*, are not there render'd word for word, he contrives various readings, to suit better with the present reading of the *New Testament*. How presumptuous such proceedings are, we leave to judgment. He has been reprimanded and ridiculed by some of his free-thinking

Whiston

ing friends for his rashness. Tho' I think those gentlemen a *little ungrateful*, because he has deserv'd very well of them and their *cause* in several respects. He has been fully and resistlessly answer'd by the great *Carpzovius* of *Leipsic*, translated by *Moses Marcus*, a converted Jew [8].

I hope I shall oblige my reader by giving him the original words; *Clarissimus ille aliqui vir—Manutius—sibi in animum induxit, suum Longini manuscriptum errasse, ubicunque exhibuerit loca ex Herodoto, Platone, Demosthene, &c. aliis verbis, quam quæ istorum scriptorum editiones hodie præ se ferunt. At huic non facile assentior, neque enim Longino, aut aliis veterum seculorum scriptoribus videtur usitatum fuisse accuratè, fideque satis verba citare.—Interim vellem hoc cl. nostro Whistono in mentem venisset; qui cum nonnulla Veteris Testamenti loca inveniat non verbum verbo in Novo Testamento reddita, aliam, prorsus aliam sibi V. T. lectionem, quæ cum lect. N. T. melius conveniat, multo cum labore, nonnullâ (vereor) cum temeritate excogitat [9].*

[8] God convert other Jews, and some zealous professors of Christianity! That glorious Defence of the Hebrew Bible is printed for B. Lintot, in 8vo. 1729.

[9] D. Pearce in Longin. Præf. p. 3, 4. I conclude this section with the words of the learned Crojus: Ex hoc patrum more nullas varias lectiones esse eliciendas, neque consiciendas in textu sacro; cum hæc ratione in Scripturæ locis describendis utantur; non ex codicum varietate, sed vel e memoriæ usu, vel lapsu, vel commentariorum penu; vel opinione suâ, & de suo, vel ex usu Græcæ linguæ, vel ex consilio & fine, quem ante oculos habent, ut Scripturæ verba ad causam suam, aut ad eos, quibuscum agunt, possint accommodare. — Idemque omnes, qui Scripturæ plenitudinem, auctoritatem, atque incorruptam veritatem agnoscunt, ad unum videre & sentire credimus. De *Confirmat. Canon. Cret.* p. 66. *Amstel. Wetsten.*



Tho' the fathers and writers of the church did in their popular discourses, and tracts of morality, often quote the sacred Scriptures by memory, sometimes according to the words of the sacred manuscripts, sometimes in different words to the same sense, in all disputes and controversies they appeal'd to the books repositd in their churches, and in the hands of private Christians; and wou'd not depart from one *iota* or *tittle* in those *precious volumes*. They wou'd *die* rather than *deliver* up their Bibles to be burnt by pagan malice; and branded all those timorous Christians, who comply'd, with the ignominious name of *traditores*; and the bishops and governors thought no censures or ecclesiastical punishments too severe to be inflicted on such unworthy professors of Christianity, such dishonourable betrayers of so *divine a cause*.

They were faithful witnesses, and impartial reporters of the truth; had such regard to *it* in their own writings and accounts of our Saviour and his apostles, and their success, that no man of common charity and candor can suspect, that they were *less* concern'd and careful of the canon and standard of our most holy religion.

Remarkable and pertinent to this purpose is that passage of the great bishop of *Lyons*, and martyr of Jesus, St. *Irenæus*, where in the most pressing manner he requires every transcriber of his book to do it with the most accurate diligence, and awful regard to truth. — “ I adjure you, whoever you are, that shall transcribe  
“ this

“ this book, by our Lord Jesus Christ, and his  
 “ glorious appearance, when he comes to judge  
 “ quick and dead, that you wou’d compare what  
 “ you have transcrib’d, and correct it out of *this*  
 “ original, from which you have transcrib’d it,  
 “ with diligence and accuracy : And that you  
 “ wou’d also transcribe this oath, ——— *form of*  
 “ *adjuration*, ——— and insert it in your own copy.”

The same excellent servant and champion of Jesus expresses his great regard to the sacred writings, and sound traditions of apostolical men agreeable to them, in that valuable piece preserv’d by *Eusebius*, in his application to *Florinus*, who had laps’d into heresy, after he had been instructed in the pure doctrines of Christianity by the great *Polycarp*, hearer of the beloved disciple, and other apostles of our Lord. He reproves his old acquaintance and fellow-disciple with a charitable and engaging tenderness, for deserting the doctrines which the admirable man had often and zealously deliver’d to ’em ; which he had receiv’d from the mouths of the apostles ; they from our Saviour Jesus ; and all exactly agreeable to the sacred Scriptures.

“ I can, says this excellent person, name both  
 “ the place, in which the blessed *Polycarp* sat and  
 “ discours’d, likewise his motions and entrance,  
 “ the manner of his living, and the shape of his  
 “ body : likewise the discourses which he made  
 “ to the people ; and how he related his conver-  
 “ sation with St. *John*, and the rest who had seen  
 “ the Lord ; and what he had heard from them  
 “ concern-



cerning his divine person, miracles, and doctrine.  
 He related all things consonant to the divine  
 writings, which he himself had receiv'd from  
 those, who had beheld the Word of Life.  
 These things, by the mercy of God granted  
 to me, I attentively hearken'd to, noting  
 them down, not in paper only, but in my  
 heart; and by the grace of God carefully re-  
 collect, and meditate on 'em [1]."

From these valuable remains, and other precious monuments of antiquity, we learn how conscientious and piously exact the genuine fathers and writers of the church were to transmit their accounts of our Saviour and his apostles, of the doctrines and usages of primitive Christianity, to all succeeding ages, in their original truth and purity.

And it can be no great excess of candor and charity to conclude, that they who took such care and caution of preserving their own Writings from interpolations and corruptions, wou'd be equally careful and diligent in preserving the inspir'd writings, the subject of their discourses, and constant meditations; the foundation and ground of all their blessed hopes and expectations.

Indeed there was high occasion for all sound catholic Christians to be extremely watchful over that sacred *depositum* of Scriptures, because in the earliest times men of proud and loose tempers rose up in great numbers, who spoke perverse things, endeavour'd to make themselves ringleaders of sects, and labour'd to bring the pure writings of

[1] Dr. Grabe in Irenæi Fragm. p. 463, 464. Oxon. 1702.  
 truth

truth to speak in favour of their new and impious doctrines, not only by forc'd and absurd interpretations, but, where they cou'd, laying sacrilegious hands on the Gospels and Epistles, by additions, defalcations, jumbling and confounding periods, and colons, striving to alter and debase the divine text. This we learn from *Irenæus*, *Epiphanius*, *Tertullian*, &c. But of all the testimonies we have of the impudence and rage of these heretical misinterpreters and depravers of the heavenly volume, that of *St. Peter* is the most satisfactory and remarkable.—— Please to take it in the sacred original:

Καὶ ὃ τὸ Κυεῖν ἡμῶν μακροθυμίαν, σωτηρίαν ἡγάθε. Καθὼς καὶ ὁ ἀγαπητὸς ἀδελφὸς Παῦλος κατὰ τὸ αὐτοῦ δοθεῖς σοφίαν ἔγραψεν ὑμῖν, ὡς καὶ ἐν πάσαις ταῖς ἐπιστολαῖς λαλῶν ἐν αὐταῖς πρὶ τέτων, ἐν οἷς ἐστὶ δυσνόητά τινα, ἃ οἱ ἀμαθεῖς καὶ ἀσήμικοι σβεβλήσιν, ὡς καὶ τὰς λοιπὰς γραφάς, πρὸς τὸ ἰδίαν αὐτῶν ἀπώλειαν [2].

§. 2. How to judge of various readings in our sacred books, and to choose the best, is the next thing proposed in this discourse. Besides all the care, helps, and abilities that are required in judging of foreign authors, and setting right the reading of the old *Greek* and *Latin* classics, which are, a sound judgment, skill in the language and customs of the countries and times, in which the authors wrote and liv'd, comparing contemporary authors, and several passages in different writings and places in the same author, con-

[2] 2 S. Pet. iii. 15, 16.

sidering



sidering the education, age, temper, and peculiar way and manner of every writer; the divine critic must have a hearty love to *sound Christianity*, an impartial regard to *truth* and *clear reason*, which will give all possible caution against bold amendments, and the dangerous vanity of proposing his own *guesses* to be put into the *text*. He ought to have a competent skill in *Hebrew*, and the noblest versions of the Old and New Testaments, and particular the version of those translators vulgarly call'd the *Septuagint*, comparing the *Vatican*, *Alexandrian*, and the common editions, which are sometimes different from those two most beautiful and correct editions, the first publish'd by the learned professor *Bois*, the second by the excellent Dr. *Grabe*. Rashness, and want of due qualifications, is here very criminal, and of mischievous consequence. Many rules have been laid down by great critics; one of which, branch'd into its several particulars, seems the most universal and useful to guide the students and lovers of this sacred learning into a just knowledge and judgment, to fix upon the authentic and original reading.

That reading which is found in a great majority of the best and most ancient manuscripts, is to be esteem'd as pure and authentic. Now the best manuscripts are those which were copy'd out by the most able and diligent scribes; which appears by their accuracy thro' the whole book, and freedom from blunders, and even lesser mistakes in those passages where there are no various readings: and this must be allow'd by the

the strictest rules of reason and evidence. And which those manuscripts are, which, besides their antiquity, and nearer distance from the apostolical times, are the most exact and pure, every scholar of judgment may inform himself, if he will take pains to search into those invaluable treasures, and read 'em himself; or trust the account we have from the most honest, capable, and indefatigable searchers into those great monuments and records of our most holy religion.

Here we may descend lower: That reading which is found in a small majority of the best and most ancient manuscripts, is preferable to any other. And so, supposing an equality of manuscripts, both in number, antiquity, and merit, that various reading is to be preferr'd and retain'd in the sacred text, which gives the truer, clearer, and more emphatical sense, more suited to antecedents and consequences, more agreeable to the phraseology of the divine authors, and the style and manner of that particular writer, where 'tis found. When the sense is equally clear, and conformable to the context, to the analogy of faith, and Scripture language and eloquence, and in all other respects two various readings are found in an equal number of manuscripts of the same merit, 'tis very indifferent to all the purposes of religion and criticism, which reading is put in the text, which in the margin.

We shall enlarge on these matters in the sequel of this dissertation, and in the mean time, with regret, mention some strange liberties that great men have taken in altering the sacred text; which  
utterly



utterly destroy all the rules supported by the plainest reason, and render the divine writings intirely precarious and useles.

The great *Capellus* takes too much upon him, when he magisterially lays down that strange rule of unheard-of latitude and looseness: That various reading, tho' only depending upon guess, where the sense and coherence seem to be better, is always to be chosen. What wou'd become of all our learning and religion, of the sacred and common classics, of the truth of history, and the certainty and use of the *Gospel revelation*, if such bold men were made perpetual dictators in the republic of letters!

The reply of the venerable *Usher* to this shocking assertion is just, and excessively modest: "Where various readings in all other respects are of equal value and authority, *that* is to be preferr'd, which produces a better sense, and more suitable to the context, and connexion of the argument [3]."

From this it appears, that several great and good men have taken very unjustifiable liberties, when, to advance some favourite notions, they have demanded a place in the sacred original text for a word, which is either an arbitrary amendment of their own imagination, or found only in one or a few books.

The great *Grotius* and *Erasmus* are excessive faulty upon this head, and may be convicted of this presumption (I believe we may call it) in

[3]. Dr. Walton's *Considerator* consider'd, c. 6, p. 95, 96.

almost

almost every page of their annotations. The former of these learned men strikes out ὁ ἀγαπητός ἡμῶν ἀδελφός as the addition of some bigotted copyist, who had a mind to give reputation and apostolical authority to the second epistle of St. Peter, which had by some people been controverted, tho' all the manuscripts, as Dr. Mills acknowledges, retain those words [4].

*Erasmus* expunges the particle ὅτι in that passage, 1 Cor. xii. 15. Ἐὰν εἴπῃ ὁ πᾶς, ὅτι ἐκ ἐμοῦ χεῖρ, ἐκ ἐμοῦ ἐκ τῆς σώματος, as superfluous; but if it be superfluous, or rather, pleonastical, 'tis an elegant pleonasmus, used by *Plato* and the purest *Greek* writers, as we have shewn; and 'tis omitted only in one manuscript.

That celebrated passage, *Rom.* ix. 5. is so clear a proof of our Saviour's eternal divinity, that all endeavours have been used to pervert it from its natural sense, and unforc'd meaning, by the enemies of that *essential doctrine*. We have formerly mention'd the intolerable liberty that two commentators and critics of fame have taken to wrest away this text from the church, by turning the latter part into an abrupt and unaccountable thanksgiving.

'Tis very visible, that this text lies very heavy upon gentlemen of such principles, by their awkward pains and struggles to get rid of it. In order to which, they guess, and fancy (I had almost said, without either common sense or modesty) with all wildness and confusion, in contradiction

[4] 2 S. Pet. iii. 15. Dr. Mills in loc. Poli Synopf.



not only to their friends, but their selves. *Grotius* is very severely reflected on, for rashly averring that the word Θεός was not in the most valuable *Syriac* version. But 'tis demonstrable, his assertion is contrary to flagrant fact; the word Θεός is not only in the *Syriac*, but in all the old copies and versions.

*Erasmus* offers to depreciate the original reading by a faulty edition of *St. Cyprian* and *St. Hilary*, which he himself owns, might be thro' the negligence of transcribers. This learned man says, he had met with one faulty edition, which had not the word *God*, but acknowledges it was in all the other manuscripts; and still is zealous for this spurious various reading. We may justly ask here, Where is judgment and consistency? as father *Simon*, carrying it harder against the same great scholar, cries out, *Where is sincerity?*

*Curcellæus*, and most gentlemen of his turn of thought, will, against all the manuscripts, strike out the offensive and obnoxious word. Tho' one of the most learned amongst the *Unitarians* (as they fancifully call themselves) acknowledges the whole passage to belong to our blessed Saviour, and with just slight rejects that stupid criticism. If the words had been intended of Christ, the Greek wou'd have been *ὁς ὤν*, and not *ὁ ὦν*: the just contrary of which is the truth; *ὁ ὦν* is the same as *ὁς ἐστ*, but *ὁς ὤν* requires a verb, which in this case is neither put down in the sentence, nor can possibly be understood. *Beza* admires  
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at the boldness of this violent interpretation, and justly pronounces it a violation of the Greek idiom.

The famous *Racovian* catechism acknowledges the words of this text in their natural order, without any various reading, or arbitrary pointing, and groundless distinction; and asserts, that in its full sense, and strongest meaning, it ought to be applied to Jesus the Messiah. How far those gentlemen invalidate their own concessions, contradict their own assertions, and make a mere trifle of those honours they pretend to pay to our Saviour, does not concern this argument, but may fully be made out to their dishonour, in my opinion, and the just horror and indignation of sound Christians, out of the foremention'd celebrated book, which refines upon the old Gospel, and is a sort of new canon for this sect of modern Christians [5].

[5] Vide Poli Synopf. in loc. Rom. ix. 5. Dr. Stillingfleet's Vindication of the Trinity, cap. viii. Sect. 7. p. 153. 1697. Dr. Mills in loc.

Cultus religiosus soli Deo omnis debetur — non modò *summa* honoris gradu, sed nec *inferiori*, qui modo *religiosus* sit, licet quemquam afficere præter *Deum*; non solum autem est *Filius Dei* unigenitus, sed etiam — jam tum *Deus* fuit. Cui sicut Deo — Patri — omnia parebant, & cui divina adoratio exhibebatur. Cum *Deus* sit per omnia benedictus in secula. — Illi decem Christiani sunt, qui *Jesum* divinâ ratione colunt. — Ipse *Deus* divinam suam cœlestemque majestatem cum illo communicavit.

And yet, notwithstanding all these plausible concessions, these same refined Christians, and fair arguers, in some other places unsay all they say here, and in numerous passages: They deny our Saviour to be partaker of the Divine Nature, and with the most shameful impudence, self-contradiction, and blasphemy, sink him to the rank of a mere creature. *Lesley's* 2d Socin. Controv. p. 218, 219, &c. Vide Dr. *Bull's* Prim. and Apostol. Tradition. de *Jesu Christi* Divinitate, p. 32, 33, 34, 35, 36. *Aurea*. Lond. 1703.



A worthy gentleman, who has lately obliged the public with an edition of the *Greek Testament* without the grammatical accents, and with an *English* translation or paraphrase, with critical observations on the canon and various readings, has entertain'd us with a very curious and edifying remark on this sacred passage under our hands: "Some of the learned (he does not please to name any of them) " have thought, " that  $\delta \omega \nu$  should be *transpos'd* to  $\omega \nu \delta$ , in correspondence to the preceding— $\epsilon \nu \eta \psi \alpha \delta \epsilon \sigma \iota \alpha$ , " $\delta \iota \pi \alpha \tau \epsilon \rho$  &c. — according to which reading the sense wou'd be, The adoption, &c. " was theirs, the patriarchs were theirs, Christ " is descended from *their* progenitors, *and* God " was *theirs*: Which is an ingenious emendation, " and wou'd easily be admitted, if it cou'd be " authoriz'd by any manuscripts [6]."

How ingenious an emendation is, among sound critics is seldom the inquiry, but how well supported, how just, how agreeable to the style of the writer; and *here* to the analogy of faith. Who those credulous gentlemen are, who wou'd *easily admit* it, the sagacious reader will *easily* guess. But we may be permitted humbly to ask, how many, and what sort of manuscripts these complaisant critics wou'd require to advance this *ingenious emendation*, to the honour of their approbation and suffrage, and merit a place in the sacred original text?

[6] New Test. in Greek and English, Note on Rom. ix. 5. p. 590.

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Wou'd two or three, or any small number, be sufficient to determine the judgment of these impartial gentlemen against a great majority of books? Wou'd they give the preference to the most *modern, corrupt, and trifling manuscripts*, before the *noblest monuments of antiquity, of uncontested and universal value*? But before we shall finish this little piece, we perhaps may have opportunity to return this ingenious editor and critic our due thanks and acknowledgments for his learned labours; and to take the liberty modestly to ask him a few questions, for our fuller satisfaction: At present we take our leave of him.

'Tis a little surprizing, and much to be lamented, that several great scholars, and grave commentators on the New Testament, shou'd, out of bigotry, and affectation of novelty, and unheard-of schemes and notions, so egregiously neglect and trample on this rule, and prefer one or two to great numbers of establish'd integrity; nay, boldly bring in a favourite word, to suit an hypothesis, which cannot be found in any one book in the world. The famous *Curcellæus* has puzzled himself and reader, with a collection of various readings, without telling you whence he had 'em, or whether from manuscripts or printed copies; and therefore not one of those readings is of any value. This learned *Unitarian* owns, in his preface to his *Greek Testament*, that he had intermingled with his other observations some amendments of *Stephens*, and others, by pure guesses and  
 imagi-



imagination. A nice method of preserving authors, and keeping 'em up as near as possible to their original purity [7]!

The learned and Christian world are obliged to the reverend and excellent Dr. *Mills* for his great work of the *Prolegomena*, and his collection of the various readings of the New Testament; a work of excessive pains, and great advantage! His adversary seems to charge him too severely with giving a handle to *Papists* and atheists to ridicule, depreciate, and render precarious the sacred text, by his enormous heaps of different readings. But, as a friend of the author, of pious memory, has justly observ'd, "Surely  
" these various readings existed before in the  
" several exemplars; Dr. *Mills* did not make  
" and coin them; he only exhibited them to  
" our view. If religion therefore was true be-  
" fore, though such various readings were in  
" being, it will be as true, and consequent-  
" ly as safe, still, though every body sees  
" them [8]."

[7] Doctis quibusdam oborta est suspicio ex criticis aliquot sere in hunc finem collegisse, & coacervasse lectiones futes sæpe & orthographicas, ut fidem Testamenti suspectam facerent; vel saltem istam libertatem obtinerent ex quocunque codice adsumendi lectionem, quæ ipsis eorumque dogmatibus conveniret quàm maximè, G. D. *Prolegomena* ad N. T. edit. Wetsten. 1711. de Collect. Vide p. 26. Vide etiam Canonem Critic. 13. p. 13. Vide Stephan. Curcell. Præfat. ibidem, p. 74, 75. & per totam.

[8] Dr. Whitby Partitio Operis post *Prolegom.* ad edit. Wetsten. p. 82. Phileleutherus Lipsiens. Lett. 1. Sect. 31. p. 64.

Dr.

Dr. *Mills* has merited great praises in very dexterously collecting and comparing parallel places, in explaining several difficult texts, and producing select passages out of the most judicious fathers, which illustrate the divine writings. He has wrested several texts out of the violent hands of innovators, and presumptuous critics. He has excellently defended and established the genuine reading in most of those places, which *Erasmus*, *Grotius*, and the *Socinians* have attempted to pervert from the orthodox sense, by bold guesses, and rash amendments; by peevish cavils, and citations of frivolous and incompetent evidence [9].

Three things are justly charg'd upon this great man, which cannot be excused: 1. He falls severely upon the phraseology and language of the divine writers of the New Testament, which he affirms to be full of solecisms, &c. But how far he was from making this rash charge good, I think, the intelligent reader will acknowledge, has been made pretty plain in the *first volume*.

2. The learned doctor has too minutely collected the absurdities and blunders, false spellings, and inaccurate quotations found in manuscripts, printed books, and versions of the *Greek Testament*, which sound critics allow unworthy to be

[9] Vide Partit. Operis Whitbeiani, p. 82. Dr. *Mills* on Rom. ix. 5. 1 Tim. iii. ult. 1 S. Joh. v. 7, &c. Which last-mention'd noble passage, tho' too tamely given up to the clamour and confidence of some Adversaries, yet is vigorously defended by this author, and more largely by Mr. *Martin's* Critical Dissertation, Lond. 1719. and his Defence of it against Mr. *Emlyn*, Lond. 1719. A piece of reasoning not to be resisted, in my humble opinion.



receiv'd or mention'd as various readings of any value or consequence. But in this there is no danger; he has only given himself the trouble of collecting and writing that, which 'tis in the power of every one to save himself the trouble of reading or regarding.

3. His reigning fault is indulging bold conjectures, correcting the sacred text after the model of the *Italic version*, and establishing a favourite reading, and turning out of the divine canon a genuine and well-supported word or expression, without any authority at all, or upon one book; and that very often neither ancient, nor any way valuable. This is very certain, from his long and laborious preface to his fine edition of the *Greek Testament*; and, I think, his antagonist has a vast advantage over him: whose words the reader will please to take in the original, and not think the quotation improper to the present purpose: *Neque illæ inter variantes lectiones recensendæ essent, quæ à manuscriptis codicibus ferè omnibus, & antiquis versionibus, plenoque omnium consensu, dissentiunt & discrepant.*

*Has enim si admiseris, quænam ullibi rejiciendæ forent? Sexcentis autem in locis lectionem quandam ex fide solius Italicæ, Copticæ, Æthiopicæ, genuinam esse asserit—Millius—contra omnium codicum, aut ferè omnium fidem, contra versiones omnes; reclamantibus etiam istis patribus, qui locum illum allegarunt, ad unum omnibus [1].*

[1] Dr. Whitby Partit. Operis totius, ante Ex. var. lect. p. 21. col. 2. Dr. Mill. proleg. à p. 42. ad p. 46.

For instance, on that passage of St. *John's* Gospel, ch. vii. 1. Οὐ γὰρ ᾔδειεν ἐν τῇ Ἰουδαίᾳ περὶ παλῶν, this learned man boldly puts in ἔχεν instead of ᾔδειεν, as the pure original, contrary to all versions and manuscripts; and after ἔχεν adds ἡρώδην, which *Erasmus* and *Grotius* think some nice people chang'd into ᾔδειεν, because they imagin'd that the other reading imply'd a disparagement of our Saviour's power [2].

Dr. *Mills* likewise, as he imagines, has gather'd some genuine and precious readings out of the very dirt and rubbish of heresy; and, in near twenty places, has, upon his own head, and unsupported conjecture, advanced alterations found in blasphemous books, and forg'd gospels, into the sacred original text. It has been computed, that this learned and laborious gentleman has, upon the sole foundation of his own fancy and guess, endeavour'd to dispossess at least two thousand sound and ancient readings in all good manuscripts, and printed copies, out of their place in the sacred text. In the epistle of St. *Polycarp*, in which he owns passages of holy Scripture to be unaccurately cited, he finds two readings that he much prefers to the common and establish'd text. One is, 1 St. *John* iv. 3. where, upon the authority of that father, who, in his judgment, cites it by memory, he contends that ἐλθὺς δεῖξαι shou'd give place to ἐλθὺς δέναι, upon a few and incompetent authorities against one hundred and twenty ma-

[2] Idem ib. p. 36, &c. Dr. Whitby Partit. Op. ante Examen var. lect. p. 41. col. 2.



manuscripts. The other place is, *Acts* ii. 24. where he changes *θανάτου* into *αιδης*, upon the authority of two manuscripts, three versions, and two fathers, against a great number of fathers, and translators, and above one hundred and twenty manuscripts.

Not to insist on the preference that sound criticism must give to the old reading, as to propriety, and the superior force and emphasis of its meaning: to say that Christ was loos'd from the pains of *death*, is more natural and beautifully significant here, than that he was loos'd from *hell*, or the *grave*. The death of Christ more clearly *expresses*, and more *forcibly conveys* to our devout meditations the great *atonement* made by the precious *passions* and *sacrifice* of the *adorable Ransomer* of human race; and all the branches and blessings of his *Mediatorial office*. So that the sacred text ought for ever to stand, as it is by reason, and a grand majority of books, confirm'd and establish'd: *Ὁν ὁ Θεὸς ἀνέστησε, λύσας τὰς ὀδύναις τῆ θανάτου, καθότι ἐκ ἧν δυνατόν κραίειν αὐτὸν ὑπ' αὐτῆς*. But 'tis time to proceed to another matter.

§. 3. To make a better and clearer judgment of the nature and value of the various readings of the New Testament, 'tis requisite to consider the different learning, temper, way, and qualifications of the transcribers and copyists of those *infinitely valuable volumes*. The character and way of the transcriber occasions the variety of the readings; and we at once see the *man*, and the *book*.

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In general 'tis to be consider'd, that these librarians were, before the invention of printing, of a trade or profession, and liv'd by their hand. Therefore there wou'd be as much difference in their performances, as in the workmanship of other tradesmen and artisans.

1. *Some* appear to have been eager to finish their volume, and impatient to receive their pay.
2. *Others* were nice and curious to keep their writing clean, and free from rasures, and their character fair and beautiful. So the first did not take sufficient time and care to make their copies correct and accurate: the others, if mistaken, wou'd not correct the errors of the writing, for fear of blemishing the beauty of the character, and the neatness of the book.
3. Probably some few might wilfully falsify some passages, to favour a peculiar notion of their own, and gratify the bigotry of the persons who employ'd them.
4. Some were ignorant, and did not competently understand the language of the book they were transcribing.
5. Others were very conceited of their superior abilities, and imaginary excellencies; and so took upon them to be *pert critics* and *saucy correctors* of the original before them, instead of faithful and judicious transcribers.

As to design'd alterations of the sacred text, and wicked arts of falsification, to serve perverse notions, and private opinions; 'tis plain to him that views the various readings, and judiciously considers the characters of the several books, there are very few. These frauds could not affect the



text, or do any public mischief; because genuine copies of the divine canon were carefully preserv'd in the private hands of many sound and learned Christians, in public libraries, and the archives and registers of all the Christian churches in the world. We may, perhaps, say something more on this head in another place, and shall only now present the reader with the observation of Mr. Le Clerc on this subject: *Nec est putandum defuisse inter Christianos, ex quocunque grege fuerint, qui ejusmodi fraudes admitterent — Ex quibus judicare licebit, non unum fuisse falsarium inter eos, qui codices sacros olim describebant; quamvis nequaquam passa fuerit divina providentia eorum depravationes religioni nocere* [3].

I proceed a little more particularly to consider the other occasions of various readings, drawn from the different dispositions, character, and manner of the librarians; which will enable every diligent considerer, in a great measure, to form a sure judgment upon all such alterations; and successfully choose and adhere to the pure and original reading.

1. Negligence and inattention of transcribers appears to be the occasion of foul mistakes and blunders in many books. That omission in *Coloss.* i. 14. is of ancient date; *διὰ τὴν εὐμαρίαν*, are not found in some versions; but are in a great number of the best books; and being added to

[3] M. Le Clerc, *Ar. Crit.* pars iii. §. i. cap. 14. tom. 2. p. 98, &c.

the

the word ἀπλῶς give a stronger and more emphatical description of that *bleſſed myſtery*. Omiſſion of any neceſſary word or expreſſion argues the careleſneſs of the writer, more than addition, or any other alteration: *Omiſſio magis quàm additio aut mutatio arguit oſcitantiam deſcriptoris* [4].

In that noble paſſage of *St. Peter*, Ἡδονὴν ἡγέμενοι ἢ ἐν ἡμέραις τρυφῆν, ἡγέμενοι turn'd into ὁδὴν γέμενοι in the manuſcript mark'd *Laud.* 2. intirely ruins the ſenſe of the holy writer, and betrays extreme careleſneſs and abſence of thought in the tranſcriber [5].

The learned *John Crojus*, in his obſervations on the New Teſtament, obſerves that the librarians or copyiſts writ out the ſacred text in haſte, and without care and attention; and from thence ſome letters (he might have added, words) were dropt, added, or chang'd; and gives ſeveral inſtances, particularly *Revel.* xv. 6. where in the *Alexandrian* manuſcript, and the *Vulgate*, by an unaccountable miſtake, inſtead of ἐνδεδυμένοι λίνον καθαρόν καὶ λαμπρόν, we are ſurpris'd with that prodigy of a various reading, ἐνδεδυμένοι λίτον καθαρόν καὶ λαμπρόν.

It was a ſtrange negligence, not to ſay ſtupidity, in the writer of the old and valuable manuſcript entitled *Codex Cantab.* to add a negative to that gracious declaration of our Saviour in *St.*

[4] De Confirmat. Can. Crit. in Proleg. ad Græc. Teſt. Wetſten. 1711. Amſtel. p. 53.

[5] 2 S. Pet. ii. 13, Confirm. Can. p. 57.



*Matth. xviii. 20.* in which he promises, that *when two or three are gathered together in his name, he will be with them*: 'Τῆς παρ' οἷς ἐκ ἐμῶν, instead of the pure original, ἐκεῖ ἐμὶ ἐν μέσῳ αὐτῶν.

The same transcriber in another place is guilty of an egregious absurdity and contradiction to the meaning and design of our blessed Lord, who upbraids the obstinate scribes and pharisees for rejecting the preaching and testimony of his great fore-runner St. *John the Baptist*; when the most profligate sinners sincerely repented, were converted by his powerful doctrine, and convinced by his most credible evidence: In this book ἔ is left out before μετεμελήθητε ὕστερον [6].

2. Ignorance, and want of sufficient skill in the idiom and dialects of the *Greek* language, have occasion'd many mistakes, and trifling various readings.

The transcriber of the famous *Alexandrian* manuscript appears to be very honest, and faithful; but not to be perfectly acquainted with the genius of the *Greek*. Among several instances of this, take the following: In St. *Mat. xxv. 10.* the true reading is ἔτοιμοι, but the copyist, fearing it might be false grammar, put in the room of it ἔτοιμαι which was a very weak and ungrounded scruple. 'Tis, according to the *Attic* dialect, frequently used by the sacred writers; as particularly, we have in this same divine parable παρθένοι φερόντοι, and αἱ φερόντοι: in St. *Paul,*

[6] S. *Matth. xxi. 32.* Vide Le Clerc. *Ar. Crit.* pars iii, p. 44, 45, 46.

οἷος χεῖρος, which in the *Geneva* manuscript is, with equal ignorance, chang'd into οἷας. Of the writer of which book Dr. *Mills* gives this character; *Scriba, quisque ille fuit, καλλιγερός licet, videtur fuisse linguae Græcæ ignarus, & haud parum oscitans* [7].

To what we have advanc'd in the former volume, give me leave to transcribe a passage out of *Herodotus* to the present purpose: Ἀντὶ τῷ ἐκαστὸν νεῶν δυνάσται τοι ἔτοιμοι ἔσονται ἅμα τῷ ἔασι [8].

3. Affectation of extraordinary learning, and being esteem'd a notable critic, and scholar of deep penetration, conceit and self-sufficiency have produc'd several impertinent alterations from the sacred text.

The true original of that very beautiful passage of *St. Paul*, 1 *Cor.* xii. 25. supported by a great majority of the best books, is this; ἵνα μὴ ᾖ χίσμα ἐν τῷ σώματι, ἀλλὰ τὸ αὐτὸ ὑπὲρ ἀλλήλων μειμνῶσι τὰ μέλη. Where the transcriber of *St. German's* manuscript, to shew his learning, presents his reader with μειμνᾷ, instead of μειμνῶσι. And, probably, for the same reason, χίσμα is chang'd into χίσμαλα, in some other manuscripts.

But that μειμνῶσι τὰ μέλη is as good Greek, tho' not so commonly used as μειμνᾷ τὰ μέλη, and expressions in the same form, has been already prov'd.

The copyists are sometimes vainly and impertinently officious in explaining words, which they

[7] Ver. 2, 4. 1 Tim. ii. 8. Dr. Mill. Proleg. p. 166.  
[8] Herod. 5. p. 297.



esteem difficult, by words more easy and familiar. They, for want of understanding *figurative grammar*, and entering into the *secret beauties of writing*, supply passages which seem to them deficient; and with the same sacrilegious presumption lop off those, which they as weakly judge superfluous. In *St. Matt.* xxv. 18. after ἐρ, τάλαντων is added, even in the *Alexandrian* manuscript, to explain a matter, that every man in his senses must needs know. Putting ἐκέρδῃσε instead of ἐποίησε in the genuine original, ver. 16. of *Matt.* xxv. which has possess'd several manuscripts and translations, was with a design to explain what was perfectly clear and easy before.

In the *Cambridge* manuscript, presented by *Beza* to that university, ἡρξαίντο παρακαλεῖν αὐτόν, a very usual and agreeable pleonasmus is, for explication sake, vainly and audaciously alter'd into καὶ παρακάλεν αὐτόν ἵνα ἀπέλθῃ, in *St. Mark* v. 17. where, I think, *Dr. Mills* mistakes in putting *Vulg.* after *Cant.* as if that version and the *Geneva* manuscript agreed in this alteration; whereas we find in that famous version the original pleonasmus retain'd; *Et rogare ceperunt eum, ut discederet à finibus eorum* [9].

[9] Ἀρχομαι παρακαλεῖν, for plain παρακαλῶ, is no unelegant way of expression in the best languages and authors: In *Theocritus* we have ὃ τὸ γεραίρεν Ἀρξέῦμαι. — *Quod tui honoris gratia cantabo.* — So the Greek translators of the *Hebrew verity*, — Καλῖπαυσεν, — ὁ Θεός, — ἀπὸ πάντων τῶν ἔργων αὐτοῦ, ὃν ἡρξατο ὁ Θεός ποιῆσαι. Which is exactly the same as the verse next before it; Καὶ καλῖπαυσε τῇ ἡμέρᾳ τῇ ἐβδόμῃ ἀπὸ πάντων τῶν ἔργων, ὃν ἐποίησε.

In ver. 15. of the v. chap. of the above-nam'd evangelist, we have a very glorious passage, grand, and full of majesty; Καὶ ἔρχονται πρὸς τὸ Ἰησοῦν, καὶ θεωρεῖσι τὸ δαιμονιζόμενον κατὰ ἡμῶν, καὶ ἰματισμὸν, καὶ σωφρονεῖν, τὸ ἐρχνότα τὸ λεγεῶνα, καὶ φοβήθησαν. Some transcribers and small critics imagin'd, that ἐρχνότα τὸ λεγεῶνα was superfluous, being in effect contain'd in the preceding word δαιμονιζόμενον. 'Tis wanting indeed in one of Robert Stephens's sixteen manuscripts, *Cant. Wech. Cod. Vetustif. Colb. 1. Vulgate vers.* but is in a great majority of the best manuscripts, and in the oriental versions [1].

So this noble pleonasmus secures its place in the sacred text by sufficient authority, and full proof. But what man of judgment, taste, or ear, cou'd endure that ἐρχνότα τὸ λεγεῶνα shou'd be dropt out of this grand passage; which so gloriously raises the sense, and heightens the amplification? Several miserable people had been heal'd, and deliver'd from the possession of a devil, by our Lord's divine power and goodness. *Mary Magdalene* was releas'd and deliver'd from seven of these infernal inmates. But the *poor wretch here* was possess'd and distracted, not with *one*, or *seven*, &c. but a *legion*, a *large host*, a *formidable army* of most malicious, fierce, and tormenting fiends. How *miserable* the case of the demoniac!

[1] They all retain the repetition; the Persian, Syriac, and Arabic, with the distinction of the original; only in the Ethiopic the same words translate both τὸν δαιμονιζόμενον and τὸν ἐρχνότα τὸν λεγεῶνα, *quem daemon prebendisset*; which spoils the emphasis, and makes it look much like a tautology, and to be a faint translation of the vigorous original.



how infinitely powerful, how miraculously merciful, his divine Deliverer and Saviour! Besides, take away this wondrous significant and harmonious amplification out of this awful and lively description or image, and you check the vigour, and noble run; tarnish the beauties, and lessen the graces of as full, sprightly, and well-sounding a period, as any in the most valuable and admir'd authors of Greece and Rome.

The repetition of  $\epsilon\tau\omega$ , and pronouns equivalent, is very frequent in Hebrew, the Septuagint Greek, the New Testament, the classic Greek and Latin authors, and, I believe, all languages, especially in larger sentences and periods; and does not want its emphasis: yet the emphatical  $\epsilon\tau\omega$  is left out, as superfluous and faulty, in a few books; *Alex. Barb.* 1. *Colb.* 7. *Gen. Vulg. Syr. Ver.* and the latter  $\epsilon\tau\omega$  is omitted by the transcriber of the manuscript *Cant.* 2. in that passage of *St. James* ch. i. 25.  $\text{Ὁ ὅ παρὰκύψας εἰς νόμον τέλειον ἢ τὸ ἐλεεινὸν, καὶ ὀδυνώμενος, ἔτω ἐκ ἀκρατῆς ὀπλησμονῆς ἡρόδωτο, ἀλλὰ ποιῆς ἔργον, ἔτω μακάριος ἐν τῇ ποιήσει αὐτοῦ ἔσαι.}$  *Erasmus* unsupported, of his own conjecture, has with great boldness chang'd the genuine word into  $\epsilon\tau\omega$ , and to encourage and favour his own rash guess, has thus pointed the passage, *Παραμείνας ἄτως, ἐκ ἀκρατῆς ὀπλησμονῆς, &c.*

For which word  $\delta\pi\lambda\eta\sigma\mu\omicron\nu\eta\varsigma$ , the writer of *Stephens's* 13th manuscript, and *Cov.* 4. have very officiously oblig'd their gentle reader with a gloss or more intelligible word of their own,  $\delta\pi\lambda\acute{\eta}\sigma\mu\omicron\nu$ .

We

We have in the *former volume* prov'd such repetition of these words to be pure and classical; and shall add one or two more out of a pure and polite old *Grecian*; Τοῖς ὃ ὑπὸ ἡμῶν κοινῶν ἰδίᾳ πονήσασι, καὶ τὰς ἐαυτῶν ψυχὰς ἔτω πρὸς σπουδάζασιν, ὥστε καὶ τὰς ἄλλους ὠφελεῖν δυνάσθῃ, τέτοις ἐδεμίαν τιμὴν ἀπένευμαν. And in another place of the same author, fam'd for the propriety and elegance of his style, we find, Ἐν ἑν ταῖς ἀπορίαις, ἐν αἷς αὐτοὶ δυναστεύουσιν, ἐν ταύταις ἡδὲ αὖ ἰδοιεν ἀπάντας ὄντας τὰς πολίτας [2].

In one book quoted in the *Wechelien* edition of the New Testament, between the 8th and 9th verses of St. *Mark's* last chapter, some bold transcriber has thrust in a pretty large addition, which the vain and trifling mortal might imagine wou'd supply the deficiencies of the evangelical history, and add new graces to the style. This it is; Πάντα ὃ τὰ παρηγγελμῶτα τοῖς περὶ τὸ Πέτρον συντόμως ἐκήγγειλαν· μετὰ δὲ ταῦτα καὶ αὐτὸς ὁ Ἰησοῦς ἐπὶ ἀναβολῆς καὶ ἄχει δύσεως ἐξαπέστειλε δι' αὐτῶν τὸ ἱερὸν καὶ ἄφθαρτον κήρυγμα τῆ αἰωνίου σωτηρίας. In ver. 2. of the same chapter, instead of the pure original, ἀναείλαν] τῇ ἡλίῳ, some conceited copyists have inserted ἔτι before ἀναείλαν] τῇ, which, 'tis probable, they did for the same reason that one of the profession has presum'd to change ἀναείλαν] τῇ into ἀναέλλων] τῇ [3].

[2] Isocrates in Panegy. ipso initio, ed. Fletcher, p 70. De Pace Græc. Basileæ, 1546. p. 380.

[3] Edit. Nov. & Vet. Test. Græcè, Francofurti, apud Wechelii hæredes, 1597. Vide Dr. Mills in loc.

That



That is, upon a weak and trifling supposition, for want of grammar, and examination of the parallel places, that ἀναλείανθ' wou'd make the divine writer contradict his brother evangelists, and himself likewise. These poor critics cou'd not reconcile λίαν τοῖς in St. *Mark*; τῇ ὁπωσκέσῃ εἰς μίαν σαββάτων, in St. *Matthew*; ὅθρ' βαδέει, in the language of St. *Luke*; and τοῖς σκόλλας ἐτι ἔσσης, in that of St. *John* (all properly and justly express'd, and perfectly consistent) to ἀναλείανθ' τῷ ἡλίῳ. Therefore these adroit gentlemen took the shortest way, and cut the knot, which they cou'd not untie [4].

Some even of the best manuscripts have some peculiar and very odd alterations: We find in *Cod. Alex.* ἔλαιον after ἡμῖν, which Dr. *Mills* thinks the writer added for clearness sake. I think 'twas impossible to make the original clearer, either by addition, paraphrase, or gloss; and that no man of common sense cou'd be at a loss to know the meaning of the petition of the *foolish* to the *wise virgins*. Δότε ἡμῖν ἐκ τοῦ ἐλαίου ὑμῶν, ὅτι αἱ λαμπάδες ἡμεῶν σβέννυν, admits no comment or amendment, to clear its literal sense; and, to say the least, is an unnecessary cumbrous addition, far from giving the least *emphasis* or *ornament* to this branch of the most *significant, instructive*, and *lively* allegory or parable in the world [5].

[4] Upon the same weighty consideration we find that this troublesome λίαν is omitted in *Cod. Cant.*

S. Matt. xxviii. 1. S. Luc. xxiv. 1. S. Johan. xx. 1.

[5] S. Matt. xxv. 8. *Cod. Cant.*

After

After the 3d verse of St. *Mark* xvi. in one manuscript there is this bold addition, Ἦν γὰρ μέγας σφόδρα καὶ ἔρχοντο καὶ εὐεΐκεσαν ἀποκεκλις-μένον ἃ λίθον.

This bold addition argues the utmost presumption and ignorance of the transcriber, and miserably encumbers the narration and style of the sacred historian. It wou'd fix the character of tautology and tediousness upon an author of the greatest clearness, brevity, and purity of style that ever writ: whose peculiar talent and happiness it was to express the soundest and sublimest doctrines and mysteries in the most concise, select, and emphatical language.

4. Some various readings, in a few of the most faulty books, are owing to the weakness and groundless scruples of Christians not thoroughly acquainted with the scheme and œconomy of our most holy religion, but too much addicted to superstition, and party prejudice. We have formerly observ'd, what alarms and disturbance that passage in St. *John* [6] gave to some weak and ignorant Christians; and shall only add two or three remarks further to confirm and clear this matter.

That passage in St. *Luke* of our Saviour's compassion and concern for *Jerusalem*, gives us a most awful, and at the same time pleasing notion of the infinite goodness and charity of God incarnate: Καὶ ὡς ἤγγισεν, ἰδὼν ἃ πόλιν, ἔκλαυσεν ἐν

[6] S. *Johan*, xi. 35. So ver. 33.



αὐτῇ [7]. Some scrupulous and injudicious people, fondly fancying that tears were unworthy of the dignity of that divine person, in their books struck out the whole verse; which is in all the best manuscripts, and the most ancient and valuable versions. Tho' St. *Epiphanius* passes a rash censure, in saying, that this passage is struck out of the *orthodox*, and to be found in copies not correct; upon which the famous *Le Clerc*, not always unjustly severe and harsh upon the fathers, makes a very proper return.

*Epiphanius's* words are, Ἀλλὰ καὶ Ἐκλαυσε καὶ ἐν τοῖς ἀδιορθώτοις ἀντιγράφοις: which the fore-nam'd gentleman translates; and adds a very just correction; *Sed & ploravit extat in exemplaribus non emendatis, imò non corruptis* [8]. The same offence [9] has been weakly and unjustly taken at some passages, which graphically express the sorrows and meritorious sufferings of the *divine Mediator of the new covenant*; particularly that strong description of our Saviour's preparatory agonies in the garden; which no sound Christian can duly read and consider, but must shed tears of contrition, and godly sorrow, and feel all the *emotions of religious wonder and amazement, love and gratitude break in upon his soul!*

\* Ωφθη δὲ αὐτῷ ἄγγελος ἀπ' ἑρᾶν ἐν ἰσχύαν αὐτόν. καὶ ἡρώμεν ἐν ἀγωνίᾳ, ἐκτενέσμεν προσεύχεται ἐγένετο δὲ ὁ ἰδεὼς αὐτὸ ὥσει δαίμονες αἵματι καὶ βαίνοντες

[7] S. Luc. xix. 41.

[8] D. Le Clerc *Ars Crit.* pars iii. p. 100, 101.

[9] Vide D. Mills *Proleg.* p. 101. col. 2.

ὅτι ἔστιν [1]. How *select* and *adequate* to the noble subject is the expression and phrase! how *grand* and *instructive* the sense, the relation and moral, that is obvious to every considering reader, and is immediately presented to our devout thoughts! Our Saviour, as man, had an angel from heaven to wait upon him, and strengthen him in his deep distress; he was in an agony, and pray'd with the utmost ardency and intenseness; and a most *amazing bloody sweat* shew'd and express'd the deep affliction and anguish of the divine Sufferer!

And since we have in the same sacred writings as full assertions of the true and eternal divinity of the blessed Jesus, as of the reality of his human nature, deliver'd in the strongest and plainest terms that can be used to inform mankind; and must be taken in the literal sense, if any words can be spoken or written by men, that can have meaning in them: we learn from this doctrine to admire and adore the infinite condescension and charity of the Son of God, blessed for ever; who having all power in heaven and earth, for the benefit and advantage of us men, submitted to the frailties and infirmities of our nature; wept, was hungry, weary with travelling, prosecuted and apprehended as an impostor and malefactor; was mocked, spit upon, scourged, denied, and deserted by his friends and domestics; nail'd to an ignominious cross, suffer'd wounding scoffs, and

[1] S. Luc. xxii. 43, 44. Ἦν δὲ Φίλιππος ἐν φόβῳ, καὶ πολλῇ ἀγωνίᾳ, Demost. de Coron. p. 25.

exquisite



exquisite tortures; and after the uttering of those *astonishing expressions*, *My God, my God, why hast thou forsaken me*, breath'd out his precious soul recommended to his heavenly Father; and bow'd his *sacred head* in the pangs and agonies of a most cruel death. 'Tis no wonder, that heretics, who deny'd the humanity of our Saviour, and impiously turn'd his birth, life, and sufferings into a visionary scene, and delusive appearance, shou'd endeavour to erase these, and parallel passages, out of the canon; which so effectually confute their pernicious and antichristian opinions. But it must raise the pity and concern of every sound Christian, when he considers, that some orthodox professors of Christianity, and particularly the great *St. Hilary*, were offended at these strong expressions of our Lord's disgraces and passions upon earth; which, they unnecessarily fear'd, wou'd too much ascribe to him human infirmity, and reflect upon the honour of the Son of God.

'Tis observ'd by the critics in this learning, that there are three sorts of various lections, which they themselves don't always nicely distinguish. Yet there is really such a distinction; and I shall, with all the exactness I can, and in few words, lay it before my reader.

I. The first sort of various lections are of no significancy either in grammar, or sense; as  $\kappa\epsilon\iota\ \epsilon\gamma\omega$ ,  $\kappa\alpha\gamma\omega$ ,  $\eta\mu\acute{\iota}\nu$ ,  $\eta\mu\alpha\varsigma$ ,  $\eta\mu\acute{\iota}\nu$ — $\epsilon\mu\theta\acute{\iota}$ , &c. where one of them in several books is often a blunder, and easily to be corrected by common sense; and therefore rather to be referr'd to a head above-  
 mention'd,

mention'd, than mark'd as a various reading. In that famous place 1 Cor. xv. 31. 'tis perfectly indifferent as to the noble sense, and grand sublimity and devotion of the passage, whether you read *ταὴν ἡμέτεραν*, or *τὴν ὑμέτεραν καὶ ἡμῶν*, ἢν ἔχω ἐν χεῖρῶν Ἰησοῦ τοῦ Κυρίου ἡμῶν.

Λαλεῖ—λαλεῖ, Heb. xi. 4. βαπτισμαῖς—βαπτισμῶν, Col. ii. 12. ὑπάνησον Κυρίῳ—Κυρίῳ· δέσμοι αἱμάτων καὶ σαβαίνωντες—καὶ σαβαίνωντες, St. Luke xxii. 44. ἀγέλη χοίρων βοσκομένων, βοσκομένη, St. Luke viii. 32. μήτις—μηδεὶς, Col. ii. 4. and innumerable other minute variations, not worth putting down, may be seen in every chapter of the sacred book.

2. Various readings of small importance are numerous likewise. It may be proper to present a few specimens: Παράδοσομαι—παρίδωμι—τίδωμι, in St. Luke xxiii. 46. intirely amount to the same sense, and express our Saviour's devotion with equal propriety: If any would be nice to know which of the words has the preference, it is probable he would find it to be *παράδοσομαι*, the word used by the *Septuagint* in that *Psalms* xxxi. 5. where this divine address of the *expiring Son of God* is express'd by way of prophecy. And we know, that the divine writers of the New Testament generally use the words and phraseology of those *Greek* interpreters of the Old Testament.

Whether *ἐτεροφώρησεν* or *ἐτεροφώρησεν* is to be preferr'd, has been a warm dispute among the critics; but it seems to be indifferent, and the

two



two words may be used in the same sense. 'Tis indeed the latter in the *Septuagint*; but *Origen* four times quotes the passage, and gives us the first: *Ἐπὶ τοσούτον αὐτὰς ἔτρεψεν, ὥς ἂν τις τετραποροφώσκει ἢ ἐαυτῆς υἱόν*, *God bore the manners and frowardness of his people the Israelites, till they grew incorrigible, and incurably obstinate; as a tender nurse bears the peevishness and wayward temper of her beloved child.* *Τετραποροφώ* is found in a majority of books, and is preferr'd by very good critics [2].

In that passage of *St. James* iv. 15. instead of *ζήσωμεν*, in several manuscripts, 'tis read *ζήσομεν*, but without any occasion: The scribes were jealous that the first was not good grammar, and therefore, probably, put in the latter. But without any reason: for first and second aorists in the potential and subjunctive or conjunctive moods (which are futures too) are often in sacred and common writers equivalent to the future of the indicative. So *ἀλέσαιο* is *ἀλέσεις* or *ἀλέση*, *πειράσῃ*, *πειράσομαι*, in *Plato*: *Πορεύῃ* is the same as *πορεύομαι*, in *St. John*; *ἀπαρθῇ* as *ἀπαρθήσεθ*, in *St. Mark* [3]. Some wou'd solve what they esteem some difficulty, by supposing *ἐὰν* to be understood before *ζήσωμεν*, as it is express'd before *δελήση*, and *ἔ* before *ποιήσωμεν*, to be pleo-

[2] *Ἐτροποφώρουν*, i. e. *ἦρε καὶ ἐβάστασεν αὐτὰς ἐπὶ τροφοῦς υἱόν*. *Τροποφώω* mihi multo magis placet, quam *τροφοφώω*, non modo euphoniæ gratiâ, sed etiam quia libri plerique omnes in eâ consentiant lectione, Bois in loc. Vide S. Chrysost. Mills, Whitby, &c. in loc.

[3] *Plat. Phæd.* 62, 63. *Apoc.* vii. *S. Mark* ii. Vide, si placet, *Polum*, & *Versiones orientales*.

nastical: But then they must recur to our solution with respect to that word. 'Tis very little material, whether we have ζήσομεν or ζήσωμεν, tho' the latter is in the majority of manuscripts.

In *Acts* xiii. 44. there is a majority of manuscripts for the reading ἐρχομῶ, and 'tis sound and proper; ἐρχομῶ is found in some very valuable books, and is an emphatical word. The most valuable of all the old *Grecian* writers use it in the sense of the divine evangelist, *Herodotus*, *Thucydides*, *Aristotle*, &c. ἐχόμενον ἔστιν εἰπεῖν, 'Tis the next thing we have to discourse on; and there is a very small difference either in language or sense; and if they were equal in the books, it wou'd be of little concern whether possess'd the sacred text [4].

Several learned critics eagerly contend about the preference of ἀγαπᾶμεν and ἀγαποῦμεν, in that moving and endearing passage of *St. Paul*, *Philip*. ii. 30. Πεσοδέχεσθε ἐν αὐτῶν ἐν Κυρίῳ μετὰ πάσης χαρᾶς, καὶ τὰς τοιαύτας ἐπιμίμνετε, ὅτι διὰ τὸ ἔργον τοῦ Χριστοῦ μέχετε θανάτου ἡγισσε, ἀγαπαλεουσάμεν τῇ ψυχῇ.

*Scaliger* and *Capellus* say, that 'tis not a *Greek* word; they mean, we suppose, a *Greek* classical word; but 'tis form'd with exact analogy, and used in a proper signification, being derived from ἀφ, which in compound words adds the signification of *fault* or *neglect*. So that the excellent

[4] Περὶ δὲ ἐπισκευῆς καὶ ἐπισκευῆς ἐχόμενον ἔστιν εἰπεῖν, ut supra. *Aristot.* *Eth. Nicom.* lib. v. c. 10. p. 335.



*Epaphroditus* is here applauded by the generous *St. Paul* for his heavenly wisdom and bravery, in not regarding his life, but gallantly exposing himself to the extremity of dangers, for the glorious service of the Gospel, and the happiness of mankind. Παρεβολοῦσάμεν is interpreted by these learned critical gentlemen in the same sense, *to run any hazards, expose one's self, and sacrifice one's life* for the cause he loves, and has espous'd. There is no considerable difference in the meaning or emphasis of the words; and when any gentleman will produce me παρεβολοῦσάμεν out of a pure classic author, I will make the return, by presenting him with ἀρεβολοῦσάμεν. They are both grand and emphatical words; the last by the authority and usage of *St. Paul*, who writes above the confinement and rules of vulgar plain grammar in many cases; never contrary to the true analogy and reason of grammar in general; and particularly the grammar of that language, in which the apostle writ his truly eloquent and most divine epistles.

Upon further consideration, I believe there is no such verb in the Greek language as παρεβολέομαι, tho' there is ἀρεβολέομαι, one that *exposes himself to danger, and fearlessly on occasion throws away his life* upon a foolish account, or *sacrifices it* to a just and glorious cause. From this vicious reading an ancient interpreter barbarously translates it, *Parabolatus est suam animam*. Βελέω and βελεύομαι are stanch classical words, and ἀρεβόη added to the latter, according to the usage  
of

of the Greek language, cannot make it solecistical or barbarous. We have in *Plutarch*, βαλεῖσαδὲ σὺν ἔδει λόγισμῳ. The meaning of this very emphatic word is well express'd by the prince of *Roman* poets, *Vitam objectare periculis*, and *proicere animas*.

Dr. *Mills's* judgment on that various reading *Revel. i. 5.* seems unaccountable; he prefers λύσαντι το λάσαντι, because to appearance 'tis absurd, and unsuitable to the place it stands in, to the sense, and context. Some wou'd think this a very odd reason of preferring a seemingly absurd reading in general. His words are, *Idem de hac lectione cenſeo, quod ferè de aliis in speciem ineptis ac incongruis, eſſe ſcilicet omnino veram & genuinam.* And then the word λύω is not at all, nor can it by a conſiderate perſon be thought incongruous, and improper to the occaſion. The redemption that our Saviour has accompliſh'd for mankind, the precious price he has paid, releaſes, abſolves them from their ſins, prevents 'em from working upon ſinners in their full malignity, and moſt fatal miſchiefs; atones the divine diſpleaſure, frees, clears, and delivers his rebel creatures from the guilt and puniſhment of their rebellions.

The word λύω is uſed only in this place, tho' very proper, and bearing a clear and manifeſt relation to the precious blood of our crucify'd Saviour; which waſhes away all the ſpots and ſtains of guilt upon the conſcience. Tho' there are a few words of parallel ſenſe, to expreſs this bleſſed  
mystery



mystery of our redemption. St. *John* speaking of the saints and martyrs of the Lord Jesus, has this sublime and strong expression, that in a metaphorical way represent to us the preciousness and blessed effects of that most meritorious sacrifice; *Ἐπλυναν τὰς σολὰς αὐτῆς*—*ἐν τῷ αἵματι τοῦ ἀρνίου*, *Rev. vii. 14.*

I shall only produce another full place, where *καθαρίζω* join'd to *λύτρων* make a strong periphrasis of *λέω*: *Χεῖρὸς ἠγάπησε τὴν ἐκκλησίαν, καὶ ἐαυτὸν παρέδωκεν ὑπὲρ αὐτῆς ἵνα αὐτὴν ἀγιάσῃ, καθαρίσας τὴν λύτρω τοῦ ὕδατος ἐν ῥήματι*, *Ephes. v. 25, 26.*

The genuine unquestionable reading is *λέσαντι*, confirm'd by almost all the manuscripts, the fathers, and versions: only the oriental versions are in the *Latin* translation thus; *Qui diligit nos, & solvit nos à peccatis nostris*. Syriac. *Qui dilexit vos, & lavit vos à peccatis vestris*. Ethiopic. *Qui dilexit nos, & solvit nos, atque à sordibus peccatorum nostrorum lavit, &c.* Arabic.

I am extremely pleas'd with a remarkable passage in the excellent *Plato*, which is pertinent to the present subject. That great *divine*, *philosopher*, and soundest critic of the heathen world, speaking of the religious rites and ceremonies that were necessary to purify human souls, and instate 'em in the favour of the Deity, uses those expressions, which the Holy Spirit of eternal wisdom has pleas'd to direct the penmen of the Gospel to use in describing the venerable mysteries and rites of Christianity: particularly he has both  
these

these proper and emphatic words to express the purification and absolution of human Souls from the pollution of guilt; and by that their obligation to punishment:

Ἡ κάθαρσις, καὶ οἱ καθαρμοὶ—λέτρεα, καὶ αἱ πειρῶν-  
σεις, πάντα ταῦτα ἐν τι δύναιντ' ἂν καθαρὸν παρέ-  
χειν τῷ ἄνθρωπον καὶ κατὰ τὸ σῶμα καὶ κατὰ τὴν ψυχὴν.  
How parallel is this language to the Christian  
phraseology upon the same sublime subjects! Ἀγι-  
άζει πρὸς τὴν τῆ σαρκὸς καθαρότητα——— αἴμα  
Χριστοῦ καθαρῶς τὴν συνείδησιν—Θεὸς σωτὴρ ἡμῶν—  
ἔσωσεν ἡμᾶς διὰ λέτρεα παλιγγενεσίας καὶ ἀνακαινώ-  
σεως Πνεύματος ἁγίου. Περιερχόμεθα μετὰ ἀλη-  
θινῆς καρδίας ἐν πληροφροῦν πίστεως, ἑρρατισμοῦ  
τὰς καρδίας ὑπὸ συνειδήσεως πονηρῆς. Ῥαντισμὸν  
αἵματος [5].

The glorious writer concludes by applying the two words we have been speaking of, in distinguishing the text and various reading in the divine book, to the same subject and sense: And the character (not to take notice of the fancifulness of the etymology) which that great man, thro' mistake, for want of clearer light and revelation, applies to the imaginary deity *Apollo*, justly and fully belongs to the blessed Mediator between God and his creatures: Ὁ καθαρῶν Θεὸς, καὶ ὁ ἀπολύων, καὶ ὁ ὑπολύων ἡμᾶς τοιούτων κακῶν. How grand and full of joyous hope and consolation is this doctrine, when apply'd to Jesus Christ! how strongly, how movingly express'd! Ἐν ᾧ, ὑπὸ Θεοῦ ἡγαπημένῳ, ἔχομεν τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ, τὴν

[5] Plato in Cratylo, p. 405. Heb. ix, 13, 14. Titus iii. 5. Heb. x. 22. 1 S. Pet. i. 2.



ἀφ᾽ ἧς ὡραίων κατὰ τὸ πλεόν τῇ χάριτι  
 αὐτῇ [6]. Ποιμαίνει τὴν ἐκκλησίαν τῷ Θεῷ, ἣν πε-  
 ρεποιήσατο διὰ τῷ ἰδίῳ αἵματι.

The undoubted original reading of St. Luke ii. 38. is, Καὶ—Ἄννα—ἐλάλει περὶ αὐτῆς, παι-  
 δὴς Ἰησοῦ—πᾶσι τοῖς προσδεχομένοις λύτρωσιν ἐν  
 Ἱερουσαλήμ. There is another reading that wou'd  
 yield a very good sense, not much different, nor  
 at all contradictory to the genuine text: But 'tis  
 unsupported by authority, is found in very few  
 manuscripts, fathers, printed books, or versions.  
 This reading is, ἐν τῷ Ἰσραήλ. The Persian trans-  
 lator follows this reading, and turns the verse  
 something oddly; *Puerulum allocuta est* ('tis allo-  
 cutus est in Walton, thro' the blunder of the prin-  
 ter) *et omnem hominem, qui in expectatione libe-  
 rationis Israel erat.* The vulgate turns it thus,—  
*Anna prophetissa—loquebatur de illo omnibus qui  
 expectabant redemptionem Israel.* According to  
 the original reading the sense will be, that the de-  
 vout Anna, who attended in the temple both night  
 and day, spoke of the *Messias* to all the inhabi-  
 tants of that city, who constantly worshipp'd  
 there; who prepar'd themselves for the worthy  
 reception of that divine person, whom they ex-  
 pected at this time. And 'tis certain, that other  
 devout *Jews*, not inhabitants of *Jerusalem*, fre-  
 quently repair'd to the temple-worship, and might,  
 at this remarkable time, and several others, hear  
 this admirable woman discourse upon the blessed  
 advent of the Redeemer. If we take the vari-

[6] Plato in Crat. 405. Ephes. i. 7. Acts xx. 28. See the  
 parallel grand passage, Col. i. 14, 15, 16, 17, 18, 19, 20.

ous reading ἐν τῷ Ἰερουσαλῆμ, 'tis near the same in sense: *Israel* cannot be suppos'd to exclude *Jerusalem*, the capital and glory of the nation, whether all the tribes were yearly oblig'd to resort to the temple-worship. And it expresses, that several religious *Jews*, from distant places, came thither to divine offices, and wou'd with high pleasure hear the discourses of this great prophetess, so fam'd for her extraordinary piety, and valuable talents, upon the most important and desirable subject.

But a very learned and venerable prelate of our church has so admirably explain'd this passage, and made so dextrous an application of the true sense of it, to the confutation of his infidel adversary, that I shall not enlarge, but refer the reader to his noble work [7]; by which he has deserv'd very much of good letters and sound Christianity. If it be not presumption to pass my opinion upon the performances of so superior an author, I think his Lordship has perform'd excellently in his first volume, *A Defence of Christianity*; more excellently, if possible, in his second volume, *A Vindication of the Defence of Christianity*; incomparably in both.

True and judicious is the remark of the learned and laborious Dr. *Whitby*, with which I close my discourse upon these two sorts of various readings.

[7] Dr. Chandler, Bp. of Coventry and Litch. *Vindicat. of Def. of Christianity*, p. 330, 331, 332.



From a full discussion of the various readings, in some chapters of his second book, the Doctor tells us, "It will plainly appear, that in these  
 "minuter and almost trifling alterations, we generally do not want proofs and authorities to  
 "establish the present reading. And that it will  
 "be further evident to the readers of his *Examen*  
 "Var. Lect. from the diligent examination of  
 "almost all the places which Dr. Mills puts upon  
 "us on the authority of the vulgate, or rather  
 "Italic version.

"For that learned collector of various readings, and editor of the *Sacred Writers of the*  
*New Testament*, has by mere conjecture, against  
 "all the books written and printed, from  
 "thence, or other incompetent authority, advanced many various lections into the *text*,  
 "which by no means deserve a place in the  
 "margin.

"He himself acknowledges, that he indulg'd  
 "many of these favourite conjectures without  
 "the concurrence of any book, without one  
 "single voucher, *contra omnem manuscriptorum*  
*codicum & excusorum fidem*. Why did he then  
 "put 'em down, and recommend 'em by his  
 "approbation, by giving a strong and resistent  
 "argument why they shou'd be intirely  
 "rejected, and esteem'd worse than mere trifles [8] ? "

[8] Dr. Whitby Ex. Var. Lect. Mills's Pref. p. 9.

III. We come now to produce a few instances, out of many, of various readings which are of more importance than those already mention'd, out of great numbers of the same class and account.

1. In St. *John's* Gospel, ch. vii. 34. the word *εἰμι* written without accents admits of no difference to the eye; but according as 'tis mark'd in the modern way, and almost all our printed books, *εἰμι* signifies *to go*, *εἶμι* *to be*; *εἰμι* in the first signification is never used in the sacred writers; unless we imagine it so in this place. Dr. *Mills* takes no notice of it. A very great majority of versions are for the latter. Amongst all that I have seen, only the *Arabic* and *Ethiopic* represent the first, 1. *Ad locum, ad quem ego abiturus sum, vos non pertinetis.* 2. *Ubi ego ibo, ed vos non potestis venire.* Almost all fathers, critics, commentators ancient and modern, either take no notice of this sense, or reject it. *Henry Stephens* propos'd it as a guess. Indeed it will make plain sense; but the other is according to the constant style and way of the apostle; and yields a sense far more noble, and more agreeable to the design of the beloved disciple, who in numerous places of his Gospel and Epistle, asserts and enlarges upon the eternal divinity of his adorable Master. What motive engag'd a late translator of the New Testament to render it thus, without any competent authority, *Where I shall go, thither you cannot come*; whether an implicit regard to the great *Stephens's* conjecture,



an itch of innovating and altering the sacred text, or mere vanity, I cannot determine. I believe all sound and orthodox Christians (if that word may escape the fear and contempt of some people) will judge our *English* translation to be in all respects much more just, natural, and noble; Ζητήσετέ με, καὶ ἐχ' εὐρήσετε· καὶ ὅπως εἰμι ἐγὼ, ὑμεῖς ἔ' δύνασθε ἐλθεῖν, is in sense as much above the lowness and meanness of the other arbitrary reading and construction, as the heavens are above the earth; and is parallel to those other sublime passages, in which the inspir'd *evangelist* and *divine* repeats our Saviour's heavenly discourses, wherein that meek and lowly person, that generally call'd himself the *Son of man*, affirms himself to be the *Son of God*; affirms his omnipresence and pre-existence before all creatures, and claims divine honours: Περὶ Ἀβραάμ ἡγούμαι ἐγὼ εἶμι. Ἐὰν ἔν θεωρῆτε ἢ υἱὸν τοῦ ἀνθρώπου ἀναλαίνοισα, ὅπως ἦν τὸ πρότερον; Καὶ ὑδεὶς ἀναβέβηκεν εἰς ἢ ἕρανόν, εἰ μὴ ὁ ὢν τοῦ ἕρανῶ καταβάς, ὁ υἱὸς τοῦ ἀνθρώπου, ὁ ὢν ἐν τῷ ἕρανῳ [9].

In that passage of *St. Paul's* epistle to the *Galatians*, ch. ii. 5. οὗτος ὑδὲ πρὸς ὡραν εἴξαμην, some few books leave out the negative, and make the affirmation directly contradictory to that in the greatest number of manuscripts, fathers, printed books, commentators, and versions. Even upon excluding the negative particle, the expression wou'd be sense; if *St. Paul* meant, that he yielded to the ignorance and prejudices of the *Jews* in some small matters, before the

[9] *S. Johan.* viii. 58. — vi. 62. — iii. 13.

*Jewish* religion was abolish'd, and Christianity intirely establish'd: So *Timothy* was circumcis'd that he might be more acceptable to the *Jews*, he was to preach the Gospel to, who were excessively fond of the rites of the *Mosaical* law; and were by degrees, and gentle methods, to be gain'd over, and cur'd of their *even superstitious* regard to the types and *ceremonies* of their church, and their mistaken notion of the perpetuity and eternal obligation of the *Mosaic* law. And if we cou'd admit this reading, we must take the meaning of it to be nearly equivalent to those expressions of generous condescension, and Christian charity, in his first epistle to the *Corinthians*, chap. ix. 19, 20, 21, 22, 23. which, if duly weigh'd, will appear to be glorious instances of noble language, prudent conduct, humility, and the tenderest compassion for precious souls; but not the least prevarication, yielding up principles and essentials, or complying with the mistakes and prejudices of *Jews* or *Gentiles*; that wou'd be disadvantageous and hurtful to the purity and establishment of the faith and doctrines of the *Christian catholic church*. But when circumcision and all the rituals of the *Levitical* law were insisted upon as necessary to salvation, after the establishment of Christianity to the end of the world, then the great *champion* of the Gospel is warm'd with a just indignation against such *Judaizers*; and with an earnest zeal declares such superstitious notions and practices to be inconsistent with the state and nature of



the Christian institution and church ; and heinously injurious to the honour and majesty of our heavenly Lawgiver, the Founder of our faith, and divine Author of our salvation.

Hear with what charitable vehemence and Christian concern he reproves and warns the *Galatians*, who were warping from the purity of Christianity, and relapsing into *Judaism* : Ἰδὲ, ἐγὼ Παῦλος λέγω ὑμῖν, ὅτι ἐὰν ἀφίστημι, Χριστὸς ὑμᾶς ἐδὲν ὠφελήσει, *Gal. v. 1, 2*. The scope and tenor of this whole epistle shews, that the negative particle (which is supported by the authority of almost all books) is the genuine reading in this noble place. St. Paul wou'd not in the least, not for a moment, yield to the insinuation and treacherous designs of false brethren, who came amongst 'em as *insidious spies*, to corrupt the pure Gospel of Jesus, and enslave his servants and disciples to the intolerable bondage of the ceremonial law. 'Twill be pleasant, and not unuseful, to compare the parallel places, which in much the same expressions carry on the same design, and method of reasoning ; which will convince judicious readers, that the negative ἐδὲ ought not to be dispensed.

How full and elegant the expressions ! how concurrent and emphatical are the noble passages ! Δια τὴν τὰς παρεισάκης ψευδαδελφῶν, οἵτινες παρεισήλθον καλῶς κοπιῶσαι τὴν ἐλπίδα ἐν ἡμῖν, ἣν ἐχομεν ἐν Χριστῷ Ἰησοῦ, ἵνα ἡμᾶς καταδουλώσωσιν, *Gal. ii. 4*. Τῇ ἐλπίδι ἐν, ἣ Χριστὸς ἡμᾶς ἠλδοῦν ἔρωσε, σῴκετε, καὶ μὴ πάλιν ζυγῷ δουλείας ἐνέχετε, *Gal. v. 1, 3*.

I con-

I conclude this with the words of the learned and judicious author of the *Prolegomena* and *Crisis*, in that elegant edition of the Greek Testament at Amsterdam, by *Wetstenius*, 1711. *Video nunc D. Mills omissionem illam τὸ εἰς, tanquam vetustissimam probare. Verum ejus rationes & allegata me non movent; censeo enim contra mentem Pauli omitti & mutari; qui hisce libertatem a lege ceremoniali assertam voluit; ut paulò ante per verba εἰς τί τῃ ἡγαγάνην ἀπὸ μὴδὲναι* [1]. He calls the omission of εἰς an absurd reading, in his 22d Critical Canon; *Lectio absurda, & quam antecedentia vel consequentia absurditatis convincunt, rejicienda est.*

There is a great variety in that answer of our blessed Redeemer to the rich young man, who apply'd to him for direction in the way to heaven, and immortal happiness. The common reading is found in a great majority of manuscripts, printed copies, fathers, and translators; *τί με λέγεις ἀγαθόν; εἰς εἰς ἀγαθός, εἰ μὴ εἰς, ὁ Θεός*, is the authentic and original reading, confirm'd by clear and satisfactory proofs. The other reading is, *τί με ἐρωτᾷς ἀπὸ τῶ ἀγαθοῦ; εἰς ἐστὶν ὁ ἀγαθός* [2]: Which is in a very few manuscripts, and one of the oriental versions out of four upon the place, two of the sixteen manuscripts used by *Robert Stephens*. Tho' indeed this reading does not

[1] Crisis in Gal. ii. 5. p. 31.

[2] The vulgate likewise follows this reading: St. Chrysostom is for the common and generally receiv'd lection, and therefore has *τί με λέγεις ἀγαθόν;* in his comment, tho' 'tis in the text; of which omissions that great and accurate man is very seldom guilty.



quite spoil the sense of the passage before us, in which *ὡς τὸ ἀγαθὸν* must refer to the question of the young man, *τί ἀγαθὸν ποιήσω, ἵνα κληρονομήσω ζωὴν αἰώνιον*; yet the other is not only much better supported, but produces a nobler sense, and makes our divine Saviour's answer more full, and a more *natural* and *lively* return to the question propos'd.

*τί με λέγεις ἀγαθόν; ἕδεις ἀγαθός, εἰ μὴ εἷς, ὁ Θεός*, is a solemn and instructive return to the young man's address, in those words, *Διδάσκαλε ἀγαθὲ, εἰ ὃ θέλεις εἰσελθεῖν εἰς τὴν ζωὴν, τήρισον τὰς ἐντολάς*, is a full and most proper reply to the young man's question and request, *τί ἀγαθὸν ποιήσω, ἵνα ἔχω ζωὴν αἰώνιον*; I need not make a comment to shew the merit and superior value of this sound reading. Who does not perceive, upon a comparison, the preference of it to the other, in the clear and natural connexion of the context; the beautiful and harmonious relation betwixt the question and answer; in the fullness, vigour, and extensiveness of the meaning and moral of our great Teacher's divine reply?

In St. *John's* Gospel, ch. vii. 8. *Ἐγὼ ἔπω ἀναβαίνω εἰς τὴν ἑορτὴν ταύτην*, is certainly the genuine original; yields a clear and easy sense; appears in a great number of the oldest and best manuscripts, particularly the *Alexandrian*. 'Tis in all the sixteen manuscripts used by *Robert Stephens*. Tho' St. *Chrysostom* has not the word *ἔπω*, yet 'tis plain, by both his text and comment, that he esteem'd

esteem'd ἐκ, the other reading, found in a very few books, supported with no competent authority, yet to contain a good sense, and amount to the same. In the text 'tis Ἐγὼ ἐκ ἀναβαίνω ἀρτί. In the comment, Πῶς ἐν, φησὶν, ἀνέειν, εἰπὼν, ἐκ ἀναβαίνω; Οὐκ εἶπε καθάπαξ, ἀλλὰ νῦν, τρεῖς μεθ' ἑμῶν. The force and signification of ἀναβαίνω is, according to the use of this tense in all languages, *I am not going*, which does not imply, *I will not go at all*; but *I am not going now*, or *at present*; which is not necessary to be put down; but must be understood in all such ways of speaking. Therefore vain is the observation and inference, that the reading must be ἐκ in the time of *Porphyry*, because that inveterate pagan, upon that, charges our blessed Lord with falsehood. But the charge of the heathen adversary is equally malicious and frivolous, as the concession of the Christian critics is rash and unnecessary [3].

For *Porphyry* does not charge our Lord with a lye, only with inconstancy and irresolution. Admitting this ἐκ, all the words can amount to is this, That our Saviour declin'd giving an answer to the saucy taunts and cavilling questions of his relations, who did not believe on him, ——— bad them *go up to the feast, now* ——— he *should not go*, or *go at his own proper time and season*.

There is much the same difficulty in this, as in that moving passage in *St. Luke*, when our Sa-

[3] Grot. Annot. in loc. D. Mills, D. Whitby Exam. Var. Lectt. Crisis in loc. Oriental versions in the Polyglot.



viour, after his walk and heavenly conversation with the two disciples travelling to *Emmaus*, near the end of the journey took his leave of them, and made as if he wou'd have gone further. The disciples, out of humanity, and being charm'd with the discourse of the *wondrous Stranger*, vehemently prefs'd, or, as our translation is, *constrained him to stay with them that night*. And cou'd it be esteem'd a faulty dissimulation, or inconstancy, for a wise and good man to be prevail'd upon by the intreaties of friends and hospitable persons to comply in an indifferent and innocent matter, when before he had express'd, either by words or signs, something like an intention of acting otherwise? Is this any dishonour to God, any prejudice to religion, any mark of insincerity, any injury to our neighbour?

Our blessed Saviour assum'd our nature, without our faults; had all the tender sentiments and goodness of humanity, all the freedom and complaisance in conversation, which innocence cou'd *allow*, and his generous design of doing much good *requir'd*.

Some vain-glorious and superficial critics and scribes, not rightly understanding human nature, or human languages, have misrepresented several passages in the sacred authors; have mangled, misplaced, added, or omitted, to correct and amend what they vainly imagin'd was an absurdity [4].

[4] Vide *Crispin ad calcem Gr. Testam. Wettsten. p. 25.*

But their amendments are always *unnecessary* and *ill-grounded*, generally *insolent*, and of *mischievous consequence*. The poet's expression,

*Fomenta vulnus nil malum levantia,*

is too gentle in this case. In this very instance, the whole passage is omitted in some books, as numerous others are, because not understood, or relish'd by pert and ignorant transcribers.

An admirable short way this, to solve difficulties, and untie knots! At this rate we shou'd either have no sacred canon to defend, or none worth defending. But thanks and eternal praise be to the divine Author and Protector of our most holy religion; neither the malice of subtil and inveterate enemies, nor the folly of some weak friends, neither bigotry, superstition, or false criticism, can do any damage to the *heavenly book*. The various readings of all sorts are so far from doing prejudice, that they are an advantage and security to the sacred text. The consideration and proof of which will fill up the next section, and close this discourse.

§. 4. VARIOUS readings cannot affect the divine writers of the New Testament more than they do other authors; which, notwithstanding those varieties, are by the whole learned world allow'd to be sound and genuine. The *Hebrew Bible* has numerous varieties of this nature: The *Keri* and *Ketib*, the text, and marginal reading, the differences between the celebrated editions of

*Ben*



*Ben Asber* and *Ben Naphthali*, of the western and eastern *Jews*, those who inhabited their native country, and those who were remov'd to *Babylon*, swell up the account to a considerable number.

And yet the *Jews*, who are different in their readings, never charge each other with interpolations, frauds, or corruptions; or reckon the sacred text, of which they are infinitely careful and jealous, of less value and authority. Nor does any sound scholar, devoted to these valuable and entertaining studies, think they are at all prejudicial to the most sacred original [5].

Are there not many various readings in *Terence*, *Livy*, *Virgil*, *Cæsar*, *Thucydides*, *Homer*, *Plutarch*, &c. and yet who denies the genuineness and great use of those noble authors of sense and politeness? Who is so sceptical or hardy, as to question whether the works universally ascrib'd to them be their own, and the product of those immortal wits? On the contrary, men of thought and clear heads, conversant in these studies, will agree with a great and sagacious critic, that *those* authors of antiquity, of which there are the most manuscripts and copies, are the most pure and correct: *Those* of which there is only one manuscript, or but a few, have an enormous heap of defects, faults, and blunders, and extreme difficult to be corrected. *Terence* is very properly cited by the noble scholar above-mention'd, as an in-

[5] Vide Bp. Walton's Prolegom. ad Bib. Polyglot. vi. p. 36 col. 2. Sect. 4. & Append. tom. vi. 1, &c.

stance

stance in the first case; *Velleius Paterculus* and *Hesychius* in the latter [6].

The various readings compar'd together by men of modesty, lovers of truth and religion, masters of sound learning and judgment, will rather lead them to the true meaning of the divine writers, than endanger their mistaking their genuine language and sense.

Where there are several readings, 'tis highly probable one of them is the original: and 'tis easier by their help to rectify the mistakes of some copies. When we have only one manuscript, or but a few, there is scope and room for guesses and fancy; but none for judicious comparison, and well-grounded criticism [7].

Great and happy amendments have from time to time been made by sound scholars and critics, who have duly and deliberately consider'd the character of the sacred writers, their style and country, the importance of their subject, the opportunities they had of being ascertain'd of the truth of those wonderful things which they transmitted to future ages, the accounts given of them by their cotemporaries, their consistence with themselves, and all those writers, who in distant places and ages pursu'd the same blessed design [8].

Style and language may be distinguish'd by a happy genius of natural sagacity, improv'd by

[6] *Phileleutherus Lipsiensis*, pars i. Sect. 33. p. 63. ad fin. sectionis.

[7] Vide *Bp. Blackhall*, vol. ii. fol. p. 976.

[8] Vide *Procedure of Human Understanding*, p. 279, 280.



true learning, and proper application, as well as statues, pictures, and medals. No age can counterfeit *Cicero*, *Terence*, *St. Mark*, *St. John*, *St. Paul*, no more than a counterfeit picture, medal, &c. can be impos'd on, and deceive the complete masters and judges of those ingenious professions and sciences [9].

From this it may plainly appear, how great the assurance and self-sufficiency, how low and poor the taste of some vain critics is, who deny *St. Paul* to be author of the sublime epistle to the *Hebrews*; and will needs have it translated out of *Hebrew* into *Greek* by *St. Luke*, *St. Barnabas*, *St. Clement*, or some body else, they cannot tell who. *St. Paul* and *St. Luke*, both admirable, are as different in their way and manner of their style, as any two good authors that ever wrote.

As to *St. Barnabas*, 'tis scarce worth troubling one's self or reader to answer it. The chief excellency of his epistle, but more especially of *St. Clement's*, is the grand notions of *St. Paul's* select words, and strong beautiful expressions, borrow'd from the divine writer, repeated and applied, with some advantage to their own discourses indeed, but excessively inferior to their propriety and use in fully expressing, and gracefully adorning the reasoning and noble arguments of the *august original*.

[9] Vide Mr. Earbery's *Burnet*, vol. i. p. 110.

St. *Clement*, St. *Paul*'s fellow-labourer, was neither by genius or education enabled to come near any of his great and uncommon excellencies. Did not St. *Paul* understand *Greek*? And what occasion was there for a miracle to enable *Clement* to do an office for him, which the learned apostle cou'd perform for himself much better? A question might pertinently be ask'd, If either *Barnabas* or *Clement* did St. *Paul* the favour of making him speak *Greek*, why he translated his noble epistle into far better and purer language, than he used in the composition of his own?

In short, as a great man says in a case that has some alliance with this before us, St. *Clement* did not translate the epistle to the *Hebrews* into such *Greek* as we have it in, because he cou'd not.

We have in the *former volume* observ'd, with all the tendernefs that our respect and honour for St. *Paul* and truth wou'd allow, that St. *Jerom* expresses too much boldnefs and inconstancy, not to say harshnefs and injustice, in his attacks upon the learned and incomparable St. *Paul*'s course of reasoning, and manner of style.

But, as his editor and great admirer *Erasmus* acknowledges, while he hotly attacks the *apostle*, he takes no care to guard himself. He is guilty of something that *looks* excessively like *self-contradiction*, if it be not so. Those are strangely bold expressions, which I now present the reader with; *Qui solocismos in verbis facit, qui non potest*



potest hyperbaton *reddere*, sententiamque concludere, *audacter sibi sapientiam vendicat* [1].

And why not? It was not quite so bold and presuming for the inspir'd apostle to claim wisdom, as for the venerable father to charge him with solecisms, and deny to so great a scholar the ability of speaking proper language, and handsomly and justly finishing a period.

I trouble my reader with only another passage out of this father, which, I must confess, I don't understand; but it seems to *countenance*, or rather, to *assert* the afore-nam'd groundless conjecture and dream, that because St. Paul was but a *novice* in Greek, therefore he writ that divine discourse in *Hebrew*, which some *great master* translated into Greek.

*Scripsit ut Hebræus Hebræis Hebraicè, id est, suo eloquio disertissimè; ut ea, quæ eloquenter scripta fuerant in Hebræo, eloquentius verterentur in Græcum; & hanc causam esse, quod à cæteris Pauli epistolis discrepare videatur* [2].

To end this long digression; neither malice nor infidelity, neither cavilling nor criticism can touch the miracles, reasoning, or language of this noble champion and preacher of the Gospel; this great master of the *Jewish*, Christian, and secular learning. The great author stands all over arm'd and invulnerable, against all their

[1] S. Jerom. in Ep. ad Ephes. iii. Vide doctif. D. Hen. Wotton. Præfat. ad S. Clem. Ep. p. 104.

[2] Hier. Catal. Scriptor. Ecclesiast. Vide etiam Wotton. Clem. Ep. Præf. p. 104, 106. Le Clerc Ars Crit. pars iii. Sect. 2. c. 6. p. 402. &c alibi passim.

darts and attacks. All the forward grammarians, philologers, commentators, &c. who reflect on his argument or expression, will find the same success as that mention'd in the poet ;

— *Fragili quærens illidere dentem,  
Offendet solido* [3].

2. The sacred volumes of the New Testament being written by several persons, at different times and places, of good sense, and great integrity, who cou'd have no possible temptation or interest to attest a lye, were in the early ages of Christianity dispers'd into innumerable hands, translated into many languages, kept in libraries, churches, and in private families of believers, where the Gospel was receiv'd ; being look'd upon and rever'd as the authentic deeds and charters of eternal happiness : and therefore carefully preserv'd, and not capable of being falsify'd.

The inestimable copies, scatter'd over the greatest part of the then discover'd world, and in the noble language universally known and acceptable, cou'd not be liable to hazards by sudden revolutions, and public disasters ; because those convulsions and surprizing calamities cou'd not happen alike in every country at one time.

Neither cou'd a general corruption of manners, a spirit of profaneness or superstition, nor the wicked example, and strong influence of

[3] Hor. Sat. ii. l. 1. ver. 77.

tyran-



tyrannical princes, of an apostate clergy, and atheistical ministers of state, prevail over many distant and independent nations, to endeavour to corrupt or destroy their sacred book.

It is in fact certain, that such a horrid combination of miscreants, presiding over the *Jewish* church and state, attempted, and seem'd to have accomplish'd, the total abolition and ruin of the *Jewish* land, and sacred canon [4].

This happen'd in one country; and 'tis possible, or rather, easy to suppose, that the same direful calamity may happen in others. "But," says a great man of our church, notwithstanding "the many difficulties, with which the Christian religion hath been press'd, yet being equally communicated to, and understood by others, it hath even *then* flourish'd, and shone brighter elsewhere [5]."

There is nothing in the various lessons in all the books in the world that affects the essentials and vitals of the religion of the holy Jesus, that can imply a general, or any considerable deprivation of the copies by chance or design, that alters or weakens one mystery or moral contain'd in that *adorable book*. Therefore, tho' it cannot with reason be suppos'd, that God Almighty shou'd work perpetual miracles to prevent the mistakes and blunders of every careless or corrupt hand, of those numerous transcribers of the sacred volumes, no more than by a resistless power and

[4] 2 Kings xxii. 3, &c. 2 Chron. xxxiv. 14, &c.

[5] Dr. Stanhope's Boyle's Lectures, Sermon. iii. p. 16, 17.

restraint to prevent all the errors and villainies committed by free and accountable creatures ; the argument seems to receive strength and advantage, that notwithstanding the innumerable variations, mistakes, and contradictions in smaller matters, the all-seeing eye of Providence has so watch'd his own blessed and gracious revelations to mankind, that all the *transcripts of that divine volume* agree in the *essential doctrines* and *grand design of Christianity*. The books of the New Testament might reasonably be expected, in trivial matters and instances, to be alter'd more than any books in the world, because the number of their transcripts wou'd be infinitely greater.

I close this head with a passage taken out of that truly learned and judicious scholar the great Mr. *Lesley*, which will not be unacceptable to the reader.

“ Considering the innumerable copies of the  
 “ Gospel that were made before printing was  
 “ known, and likewise the many translations of  
 “ it into several languages, where the idioms  
 “ are different, and the phrases may be mistaken ;  
 “ together with the natural slips of amanuenses,  
 “ it is *much more wonderful* that there are no  
 “ *more* various lections, than that there are *so*  
 “ *many* [6].

But herein appears the great *providence of God*, in the care the Christians took of this book ; that they have mark'd every the least various lection, even syllabical ; and that among all these there

[6] Mr. *Lesley's* Truth of Christianity demonstrated, vol. I. fol. p. 139, 140.



is not found one that makes any alteration either in the *facts* or the *doctrine*. So that, instead of an *objection*, this becomes a *strong confirmation* of the truth and certainty of the Gospel; which stands thus perfectly clear of so much as any doubt concerning the facts or doctrines therein related.

We are here further to consider, that as the *Jewish* law contain'd their religion, as well as civil government, which made 'em extremely jealous and careful of it; so Christianity, tho' not the *municipal law* of the nations that embrac'd it, yet it was the *spiritual* and *ecclesiastical law* of all Christian nations under the sun: which assur'd to them their religious rights and properties, their claims and titles to *immortality*, to the *inheritance of the saints in light*, an *inheritance incorruptible, undefiled, that fadeth not away, reserved for them in the heavens*. Which, to every one that deserves the name of *man* and *Christian*, as 'tis of infinitely greater concern, so must be infinitely more dear than titles to lands on this earth, or the quiet and peaceable possession and enjoyment of a farm for a few years. For, as a great man justly and eloquently reasons,—Men are naturally more watchful in a matter *so dear* to them, and every believer wou'd think himself concern'd, much more not to let a change of consequence pass uncorrected, than those children of this world, who are wisest in their generation, wou'd overlook a flaw in deeds of sale or contract; which wou'd affect their title, and vacate the main intention of making such indentures.

The

The primitive Christians must be suppos'd to be very watchful and jealous, that no corruptions or abuses shou'd be put on that *sacred book*, more dear and valuable to them than all other *interests* or *treasures*. When these brave champions of the cross were brought to the tribunals of the heathen persecutors, and examin'd about the religion they profess'd, among other questions, they were ask'd, what that *book* was, which they seem'd to *adore*, while they *read* it? and when they were commanded to deliver that book to the flames, they most courageously refused it, and were more ready to give their *body* to be burnt, than their *Bible*.

It wou'd be easier to impose a *new Bible*, or a *new statute book*, or to alter 'em in any material and essential doctrines and points of Gospel or law, upon this *nation*, without discovery, than to impose a forg'd Gospel, a New Testament corrupted so far as to be insufficient for the good ends Providence design'd by it, on the *universal Christian world*.

For, to use the words of a noble defender of Christianity [7], " 'Tis easier to suppose that any  
 " forgery might creep into the municipal law of  
 " any particular nation, than that all the nations,  
 " whither Christianity is spread, shou'd conspire  
 " in the corruption of the Gospel; or suffer  
 " atheists and heretics to do it: Which most  
 " sacred institution is to all Christians of infinite-  
 " ly greater concern and value than their tem-

[7] Mr. Lesley ubi supra.

" poral



“poral laws, and all the secular immunities and  
“privileges which they secure to ’em.”

And without such a *wicked concert*, or such an  
*astomishing carelesness* and *negligence* in all Christian  
people and nations suppos’d (which wou’d be a  
monstrous supposition) no such forgery, no such  
alteration of essentials cou’d pass undiscover’d in  
the Gospel; which is spread as far as Christianity,  
in the hands, hearts, and memories of myriads  
of rational devout Christians of all *ranks, quali-*  
*ties, and sects*; constantly read in *private families*;  
frequently explain’d in *schools*, and daily used in  
*public divine offices*.

There cou’d be no such alterations or corru-  
ptions introduc’d into the sacred text, as wou’d  
affect its doctrines, morals, mysteries, or the  
truth of its historical relations, or defeat the  
blessed end and design of the Gospel revelation in  
any period of time from the beginning of Chri-  
stianity to this present age.

*First*, No corruptions cou’d be introduc’d into  
the sacred book during the lives of the apostles;  
or, supposing any of the primitive hereticks had  
attempted to commit fraud, and make interpo-  
lations, the divine writers of the sacred books  
wou’d have given immediate notice to all the  
Christian world, and have suppress’d any false  
copies, and corrected the faults committed in  
transcribing the pure originals, which obscur’d or  
spoil’d their sense [8].

St. *John* writ his Gospel both as a *noble history*  
of his dear *Master’s life, miracles, divine discourses,*

[8] Vide Bp. Blackhall, vol. ii. fol. p. 975.

death, and conversation with his disciples before his triumphant ascension; and as a supplement to the three inspir'd writers before him; and a completion of the *evangelical history*. This beloved disciple of Jesus wrote his Gospel about ninety-six years after his blessed Master; and his death clos'd up the apostolical age. He was an indefatigable *preacher* and *champion* of the Gospel, a zealous opposer of all heretical innovators and teachers of antichristian doctrines. And wou'd not this glorious, bold, and beloved disciple have as loudly and earnestly cry'd out against any attempt to corrupt and interpolate the sacred book, as he did against *Cerintus* and *Ebion*, who blasphem'd its most sacred doctrines, and deny'd our God and Saviour, the author of it? If any forgeries or falsify'd copies had appear'd, wou'd not this first and greatest bishop in the world have suppress'd 'em, and given notice and caution to all *Asia*, and all *Christianity*?

Neither, *secondly*, cou'd any forgery or false copies pass undetected in the age next to the apostolic. By this time an infinite number of true and genuine transcripts had been publish'd, and dispers'd all over the Christian world. The originals of the evangelists and apostles were in *Tertullian's* time, who liv'd in the third century, preserv'd, and to be seen in the archives of the most celebrated mother-churches; and therefore any new false copies might be compared and confuted by the ancient true ones; and by looking into the grand originals, all mistakes might immediately be rectify'd.



*Thirdly*, It was morally impossible, that in after-times, when the *divine originals* were worn out and moulder'd to decay, that any forgery or abuse upon the sacred text cou'd prevail, and pass undiscover'd and uncensur'd. Innumerable transcripts of these most *precious records* of our *salvation* were written out with care and exactness; and distributed amongst Christian believers, however dispers'd over the whole face of the known world. The original was in a language that almost all people and nations at that time understood; numerous translations were made into the native tongues of Christian countries; and explications, notes, and homilies made by several commentators.

An infinite number of important passages in the sacred volumes had been quoted by Christian writers, from the age immediately succeeding the apostolical, downwards to any assignable date of time. The sacred book was, particularly in the eastern churches, transcrib'd and preserv'd in its full purity and beauty, without interlineations, conjectures, or marginal notes. The great *Origen*, *Ammonius*, *Pierius*, and *Pamphilus*, all zealous advocates of the Christian cause, great judges of all parts of learning, *defenders* of, and some of 'em *martyrs* for the *everlasting Gospel*, had taken infinite pains, and used unwearied diligence in correcting the mistakes and failures in some books, and restoring the *heavenly volumes* to their *primitive integrity*.

*Eusebius* bishop of *Cæsarea* collected all the books, revised and accurately publish'd by the great

great critics and learned Christians above-mention'd; order'd 'em to be exactly transcrib'd by the most skilful antiquaries, the soundest scholars, and most ready and fair writers that cou'd be procur'd, and sent fifty of those most accurate and beautiful copies to the emperor *Constantine the Great*, for the use of the imperial city, and adjacent churches [9].

St. *Athanasius*, being requested by the letters of the emperor *Constans*, sent him several accurate and curious copies of the divinely-inspir'd book, from *Alexandria*, then the most celebrated seat of philosophy and learning, especially sacred learning, in all the world.

And the further we come downwards from the times of those most venerable and apostolical scholars and critics, the more impossible it will be thought, by men of understanding, that the sacred book shou'd be interpolated in any *place* or matter of moment; in any point of sound morals, mystery, article of faith, or historical fact: Since we have myriads of transcripts from those venerable and authentic copies all over the Christian world, exactly agreeing in all material and momentous points; publicly preach'd and taught; infinitely valu'd by all that are worthy the honourable name of *Christian*; intirely preferr'd to all other writings and records; and preserv'd with the utmost care and veneration.

[9] Euseb. Vit. Constantin. l. 4. c. 35, 36. D. Whitby Ex. Var. Lect. Præf. p. 7. D. Mills's Proleg. 7. Euseb. Hist. Eccl. l. 3. c. 37.



I conclude this head with a curious remark or two of the late polite and judicious Dr. *Fiddes* :  
 “ That various readings, and alterations of little  
 “ moment have happen’d, is no wonder, con-  
 “ sidering the negligence, ignorance, and com-  
 “ mon infirmities of transcribers.

“ But this does not destroy the authority of  
 “ holy Scriptures in any fundamental or essential  
 “ points and doctrines.

“ Who knows if it was not wisely permitted  
 “ by the Providence of God, that mistakes of  
 “ no dangerous consequence might have happen’d  
 “ in transcribing the holy Scriptures, to divert  
 “ the thoughts of learned and inquisitive men  
 “ from more useless inquiries; or which might  
 “ have less reference to the business of re-  
 “ ligion ? ”

I cannot forbear presenting my reader with an observation of this great man, which, tho’ ’tis not directly and fully proper to the present subject, yet ’tis curious, and not altogether foreign.

“ It must be own’d, that critical learning, in  
 “ the view I am now considering it, (as defending  
 “ and clearing the sacred writers) tho’ it has put  
 “ men, on many occasions, upon trifling after a  
 “ very elaborate manner, yet is, in the natural  
 “ tendency of it, very commendable, and has  
 “ really done the cause of religion good service;  
 “ and contributed very much to persuade men  
 “ of the truth and authority of holy Scriptures,  
 “ by referring to many ancient records, and the  
 “ unanimous testimony of so many ancient fa-  
 “ thers

“thers concerning the divine inspiration of them;  
 “Tho’ they happen’d, in some points less mate-  
 “rial, and more difficult, to differ in the opi-  
 “nions from one another [1].”

Fourthly, *Jews, Heathens, Heretics, Mahometans*, rarely raise objections against our sacred canon of the New Testament upon the account of the various readings. Indeed that inveterate enemy of Christ, *Celsus*, charges the *faithful* (which by the pagans, and false-nam’d Christians, was used by way of sneer, as *orthodox* is now amongst us) with forgery and interpolations: The great *Origen* stops his slanderous mouth, by utterly denying his malicious charge; and affirming, a *true Christian* cou’d not be guilty of so heinous a crime; but that the only persons that cou’d attempt to falsify and corrupt the writings of divine sanction, were insolent heretics, followers of *Marcion, Valentine, and Lucian*.

That monstrous atheistical wretch *Faustus*, the *Manichee*, blindly throws the same calumny at the fathers of the church, without the least appearance of proof, or regard to decorum, or common honesty. *St. Austin* replies upon him, and confutes him with a two-edg’d argument, proving, that the faithful neither wou’d nor cou’d corrupt the sacred book, which they admir’d and ador’d; and which was sacredly preserv’d in the archives of all the churches, govern’d by an uninterrupted succession from the *apostolical* to the present time: And further proving, that tho’ the *Manichees*

[1] Dr. Fiddes’s Theol. Spec. p. 226, 227.



wou'd, yet they cou'd not corrupt and falsify the divine canon.

“ As soon as you had attempted to abuse and  
 “ interpolate Scripture, you wou'd have been  
 “ confounded with the truth of the ancient  
 “ copies: And for the same reason that the  
 “ inspir'd book cou'd not be corrupted by you,  
 “ neither cou'd it by any one else: For whoso-  
 “ ever shou'd first have dar'd to do this, wou'd  
 “ have been confuted by the authority of many  
 “ ancient manuscripts; and especially because the  
 “ same Scriptures are not contain'd in one tongue  
 “ only, but translated into many.”

But the generality of pagan and heretical enemies of the Gospel do not charge the sound Christians with corrupting their Scriptures, *Ju-  
 lian, Porphyry, Hierocles, &c.* They only insult the sacred writers and sound Christians with vain and stupid triumphs over the imaginary contradictions in fact, the absurdities in the reasonings, and barbarisms in language, which they dream'd they discover'd in the evangelists and apostles [2].

God's unsearchable and most wise Providence has even turned and directed the designs and attempts of the enemies of his Son's Gospel and religion to the advantage, proof, and illustration of it. Heretics of contradictory wicked notions, and jarring blasphemies, have been checks and spies one upon another, to the considerable advantage of the purity of that tradition, by

[2] Vide Dr. Whitby's Ex. Var. Lect. Præf. p. 4, 5.

which

which we hold the Christian oracles at this day [3].

For, says a very great man, “ These threatening  
“ innovations, to serve a party, were means of  
“ putting orthodox believers more upon their  
“ guard; minister’d occasion for maintaining a  
“ more close and friendly correspondence be-  
“ tween particular churches; and awaken’d their  
“ care in a more nice examination of copies, as  
“ they happen’d to come abroad. Accordingly,  
“ the evidences we have of any changes, or  
“ interpolations, made in favour of any separate  
“ interest, or unsound opinion, are not greater  
“ than that of their being immediately detected  
“ and confuted [4].

“ What was added or mutilated in the sacred  
“ writings, says another judicious scholar and  
“ divine, by heretics in their own books, as it  
“ gave occasion of exposing their impious arts  
“ and designs; so it contributed not a little to the  
“ better settlement of the true and original text.  
“ And the heretics, on the other hand, were  
“ themselves, in some degree, instrumental to  
“ this end, as having a watchful eye on the or-  
“ thodox, lest they shou’d make use of any pious  
“ fraud, as ’tis call’d, towards interpolating the  
“ Scriptures; which it might possibly have been  
“ suspected by them, that some persons, out of a

[3] As Photinians and Sabellians, Arians, Eunomians, Apollinarians, and Priscillianists. Vide D. Wotton. Præf. ad Clem. Rom. p. 2. ex Vincen. Lirinens. quem locum lector consulat.

[4] Vide Dr. Stanhope’s Boyle’s Lect. Sermon iii. p. 18, 19.



“mistaken zeal, might, on occasion, make no  
“great scruple of [5].”

That our sacred books were written at the time pretended, and by the persons to whom they are ascrib'd, and the same in all material and essential points as the great originals, we have, as a learned prelate observes, a more universal and constant testimony, in every several age in which they were writ, than can be produced for any other writings so ancient: and this *allow'd*, without contradiction, by the *first enemies of Christianity*, who undertook to write against it; who had better means of information than those that came after them; and wou'd have been willing enough to have objected against their being genuine, if there had been any colour for it.

That grand impostor *Mahomet* allows our Saviour to be a true and divinely-inspir'd prophet, and the writings of the Gospel to be genuine, so far, that many zealous *Mahometans* endeavour to prove out of our books, that *Mahomet* was there prophesy'd of, under the notion of the paraclet [6].

*Fifthly*, That the various readings in editions of the New Testament are no prejudice to the sense or design of Providence in revealing it to mankind, we have the general consent of Christian critics, sound scholars, and divines of all ages, nations, temper, and persuasions. The

[5] Vide Dr. Fiddes's Theol. Spec. p. 226.

[6] Bp. Leng's Sermon on Boyle's Lect. 14. p. 439. Vide omnino Dr. Prideaux's Life of Mahomet.

bigotted

bigotted *Ebionites*, the more inveterate and worst sort of *Socinians*, or false-nam'd *Unitarians*, I always except, for reasons that have been produc'd in a proper place [7].

There is a passage in the preface to the beautiful and excellent edition of *Wetstenius* at *Amsterdam*, so often mention'd, which seems to me very pertinent and full: *Verum illud satis mirari nequeo, inter tot myriades variantium tot numerari nugas, scribilingines, exscriptorum sphalmata, non solum manifestissima, sed etiam portentosa, immo & quod stupeo, crassissima menda typographica: ita ut explosis omnibus istis titivilitiis atque paleis, nec centesima quæque supersit lectio alicujus momenti. At quum & hæ pleno eruditorum consensu nil habeant, quod sensui textus recepti obster, nedum aperte contradicat, id ejus auctentiam mirifice probare judico* [8].

To what lengths and extravagancies party-rage and bigotry will carry men, otherwise sober and learned, *Morinus* is a plain instance; who, out of his exorbitant zeal for the church and court of *Rome*, from the various readings only found in the sixteen manuscripts made use of by *Robert Stephens*, has rashly and vainly concluded, that the sacred text is render'd precarious and useless: And that to establish the authority of the vulgate *Latin* translation, tho' that has a vast number of various readings, as appears from *Stephens's* and *Plantin's* editions; and after a careful review and

[7] Preface to these Discourses.

[8] Pag. 7.



correction of the vulgate by the command and encouragement of *Sixtus V.* and *Clemens VIII.* *Lucas Brugenfis*, one of their own communion, has written a book containing a large heap of various readings. This great scholar presumptuously disparages and runs down the divine *Hebrew* original of the Old Testament, and the authentic canon, in favour of the *Septuagint*, and *Vulgate* which is nearer to that *Greek* version, and often copies the blunders and absurdities of those translators [9].

But what ingenuity or fair reasoning can you expect from a zealot and apostate, who, when together with *Petavius* and *Morsennus*, he had obtain'd leave of the King of *France* to print *Capellus's Critica Sacra* at *Paris*, craftily and unwarrantably took care, that almost a whole chapter shou'd be expung'd and struck out of the original ? in which *Capellus* had shew'd several of the errors and blunders of those *Greek* translators; to which he, with monstrous assurance, ascribes divine authority [1].

The best divines and scholars of the church of *England* are unanimous in this opinion; from whom I have transcrib'd several passages very clear and valuable, and therefore shall not now add to 'em; but in the preface I have referr'd the young student to their books, editions, and pages. Only I must beg leave to say a word of the learned Dr. *Mills*, who produced such an im-

[9] Vide Dr. Whitby Ex. Var. Lect. p. 1. 90. Dr. Mills Proleg. p. 140. 14. D. Hodius de Origin. Textibus, p. 561.

[1] D. Hodius ubi supra.

menſe number of various readings, at which Dr. *Whitby* is in vain diſturb'd, and terrify'd with imaginary ill conſequences; and yet that very venerable man has taken ſo much liberty in bringing marginal readings into the text, and correcting the ſacred canon in a bold and arbitrary manner, without any competent authority; that Dr. *Whitby* has juſtly reprov'd, and ſolidly confuted ſome of his bolder aſſertions and conjectures. And I cou'd wiſh he had done it with more temper. He charges Dr. *Mills* with ſelf-contradictions, which he really has in ſome caſes made out; and with ſiniſter and diſhoneſt deſigns, which, I think, can neither by that great work of his, nor by the courſe of his life, ever be prov'd. Dr. *Whitby* gives the great man his due praiſes: "That learned man, ſays he, who I hope is now  
 " in a ſtate of glory and immortality, has done  
 " great ſervices to the church, by comparing  
 " parallel places; by ſelecting choice paſſages out  
 " of the fathers; by eſtabliſhing the genuine  
 " reading almoſt in all places; in which the *So-*  
 " *cinians*, *Eraſmus*, and *Grotius* have labour'd  
 " hard to ſink and pervert the orthodox ſenſe,  
 " &c." This is juſt and generous.

But the good man in other places a little forgets himſelf, and is guilty of that contradiction that he charges Dr. *Mills* with; in one place allows that he acted with integrity; in another, that he was guilty of ſiniſter arts and treachery [2].

[2] Dr. *Whitby* Op. Part. p. 11. col. 1. Sect. ii. Faciliſ credam non ipſi integritatem deſuiſſe. Millium in opere 30 annorum labore aſſiduo, induſtriâ ſummâ, arteque non exiguâ, &c. ſæpe non ingenuâ verſatum, &c.



These learned adversaries both agree, that the various readings in the New Testament do no prejudice to the *canon*, and *blessed design* of the *everlasting Gospel*.

“ There is, says Dr. *Whitby*, no occasion in  
 “ this case for testimonies; let any reader dili-  
 “ gently view all the places collected by us, and  
 “ run over all the instances of the more re-  
 “ markable passages of holy Scripture, that are  
 “ produced, either right or wrong, by *Morinus*;  
 “ and he will find by ocular inspection, that they  
 “ don’t any-where affect, much less undermine  
 “ or sink *any* rule of good manners, *any* article  
 “ of faith ”

The other great and good man thus expresses himself upon this subject :

“ Hitherto the divine Providence has so  
 “ watch’d over his own book, that the librarians  
 “ shou’d not commit blunders where the main  
 “ articles and fundamentals of Christianity were  
 “ concern’d. For in these all the books agree ;  
 “ and if it happen, that any passage that is  
 “ esteem’d to be of the highest consequence,  
 “ shou’d be omitted in one or more manuscripts  
 “ (which has only happen’d, as far as I have  
 “ observ’d, in one place, St. *John* i. 5, 7.) yet  
 “ the same, as to the full sense, is repeated in  
 “ other places; and therefore the Christian verity  
 “ can never run any hazard, or receive damage  
 “ from such alterations [3] ”.

[3] Vide Dr. Mills Proleg. p. 140, &c. Dr. *Whitby* Ex. Var. Lect. p. 90. Id. Pref. ad Ex. Var. Lect. p. 9.

I. The primitive fathers and bishops of the Christian church, as they took all possible care that no corruptions or falsifications of the sacred text shou'd be made, so they never thought that the lesser slips, and literal mistakes of the scribes, cou'd obscure the sense of the divine volumes. 'Twas the grand desire and business of those devout and happy preachers of the Gospel, to scatter the seeds of those doctrines of immortality all over the universe; and to deliver the writings of the holy evangelists pure and intire [4].

That these venerable writers did not esteem some minute differences, not affecting the moral, or mystery, or historical verity of the heavenly book, to be of any ill consequence, is very evident from their own method of citing Scriptures, in which you find a great variety; one father very often quoting the same text three or four different ways, as to the words, but intirely agreeing in sense and design.

St. *Augustin's* observation upon the variety of translations in his time, may with full propriety be apply'd to the various lections of the New Testament: *Tantum abest, ut eâ varietate offendi, turbari, & incertus reddi debeat pius & Christianus lector, ut ex earum collatione & examine certior reddatur, quid potissimum sequendum sit, quàm si unica duntaxat versio esset.*

Upon which the learned and judicious author of the noble *English Polyglot* thus discourses: — "It shews a special providence over the

[4] Τὴν τῶν θείων εὐαγγελίων παραδιδόναι γραφὴν.

" sacred



" sacred canon, that notwithstanding some variety  
 " in smaller matters, all constantly agree in all  
 " matters of weight, whether of faith or life ;  
 " whether historical or propheticall : for it will  
 " be hard for any one to find, in the largest  
 " collection of various readings, any one place  
 " which intrenches upon any point of faith or  
 " religion, or any other matter of moment ;  
 " which must needs shew God's wonderful care  
 " in preserving this rule of our belief and Christian  
 " conversation intire, without any danger [5]. "

And even in those lesser things, he has not left us without means to judge of the *best reading*, when any casual error shall happen.

1. The most learned, judicious, and moderate divines and scholars in the church of *Rome* are intirely in this sentiment, and sincerely declare for the purity and sufficiency of the divine canon, notwithstanding all various readings.

The excellent *Dupin* has so ingenuously own'd the sufficiency of the holy Scriptures to lead us safely to a happy eternity ; and so strongly prov'd from reason, and the fathers, that those blessed books shou'd be publish'd in the mother-tongues, and constantly read by people of all degrees, ages, and circumstances ; that he drew upon himself the malice and prosecution of the firy zealots of his own communion, and the blind slaves to infallibility ; but gain'd the just applause and love of all the members of the universal

[5] Bp. Walton's *Considerator* consider'd, c. 7. p. 126, 127.  
church

church besides. Hear what this great and truly moderate man says on the subject before us :

“ That there are many various readings in the “ New Testament, appears plainly from the Oxford edition ; but they are all of them of very “ little moment ; being, for the most part, either “ the faults of the librarians, or very slight and “ minute over-sights [6].”

Cardinal *Bellarmin* was a very zealous communicant in the church of *Rome*, a warm champion, and too eager a disputant and asserter of the papal monarchy : but then he was the glory and ornament of his own church ; I might have said, of the age he liv'd in, for his great learning, and eminent piety.

The first is demonstrable from his noble writings ; the latter from his life and death : While he liv'd, he was perpetually employ'd in doing good, and promoting the interests of learning and religion. He resign'd the archbishoprick of *Capua*, when other public affairs wou'd not suffer him to discharge his pastoral office in that see ; at which that whole diocese were inexpressibly afflicted. He dy'd happily and gloriously, to his last moments declaring, that he expected salvation only from the mercies of God, thro' the merits and intercession of his eternal Son, the sole Mediator between God and man.

This great and admirable person plainly and fully determines for the fulness of holy Scriptures,

[6] Dupin's History of the Canon of the Old and New Test. vol. 2. Dr. Whitby's Pref. to Ex. Var. Lect. p. 9.

not-



notwithstanding the mistakes and blunders of scribes, and all the difference and variety of readings. These are his words: *Varietates istæ non sunt tanti momenti, ut in iis, quæ ad fidem & mores pertinent, sanctæ Scripturæ integritas desideretur: plerumque enim differentia est in dictionibus quibusdam posita, quæ sensum aut parum, aut nihil mutant* [7].

*Dominicus Bannes, Sixtus Senensis*, and in short, the generality of the most learned and moderate members of the church of *Rome*, are in the same sentiment with that illustrious and learned prelate. Indeed all those of that communion, who hold the vulgate version authentic, must either condemn that, or allow the purity of the *Hebrew* Old Testament, and the New in *Greek*; tho' there be in them numerous differences, and various readings.

After the amendments of Pope *Sixtus Quintus*, in two years time, was publish'd the Bible of Pope *Clement*, and several thousand various readings and differences were observ'd in the two editions publish'd by the Popes themselves, tho' so closely succeeding one another [8].

We have before said something upon this point, and I am not willing to be troublesome by unnecessary repetitions [9].

[7] Bellarmin. de Verbo Dei, lib. 2. c. 2. Walton. Proleg. 6. p. 36. col. 2. Collier in voce Bellarmin.

[8] Vide omnino Hodium de Textibus Origin. p. 494, 495, 496, &c.

[9] Vide Division of chap. and ver. p. 116.

And

And therefore shall only now present the reader with the decree of the famous council of *Trent*, concerning the authenticalness of the vulgate version: *Insuper eadem sacro-sancta Synodus considerans non parùm utilitatis accedere posse ecclesiæ Dei, si ex omnibus Latinis editionibus, quæ circumferuntur, sacrorum librorum, quænam pro authentica habenda sit, innotescat; statuit & declarat, ut hæc ipsa vetus & vulgata editio, quæ longo tot seculorum usu in ipsâ ecclesiâ probata est, in publicis lectionibus, disputationibus, prædicationibus, & expositionibus, pro authentica habeatur, ut nemo illam rejicere quovis prætextu audeat vel præsumat. Mandat idem decretum, ut posthac sacra Scriptura, potissimum vero hæc ipsa vetus & vulgata editio, quàm emendatissimè imprimatur* [1].

In the preface to the *Latin Bible* of *Sixtus Quintus*, the authority of the vulgate is indeed claim'd and magnify'd in pompous words; but 'tis not pretended that 'tis without errors, or supersedes the use, or diminishes the value of the *Hebrew Bible*, or the *Septuagint* version: — *Ad Hebræorum Græcorumque exemplaria duximus confugiendum — ut, quod apud nos variantibus codicibus inconstans, diversum ac multiplex erat, id uniforme, consonum, uniusque modi ipsorum fontium veritate perspectâ, sanciretur.*

The sacred original is by most of their sober men call'd the *Hebrew truth*, and allow'd to

[1] Ad hoc decretum processum est in sessione quartâ, Ap. 8. Vide D. Hodium, lib. iii, c. xiv. p. 491, 492.



be the pure uncorrupted original. *Non sic autentica dicitur vulgata, quasi fontibus Hebraicis vel Græcis præferenda sit, aut etiam coæquanda* [2].

Father *Simon* acknowledges, there are faults in the vulgate, and that the council by their decree never intended to reject even other translations, much less the *Hebrew* text; and he blames *Ferom* for departing so far from the *Greek* version, &c. [3].

*Possevinus*, a Jesuit of *Mantua*, in high terms magnifies the vulgate, as the pillar and haven of truth, into which we ought to put, after so many waves and tossings of disagreeing versions. Yet he allows the excellency and preference of the divine *Hebrew* original: *In Ebraicâ Scripturâ tot sunt sacramenta, quot literæ; tot mysteria, quot puncta; tot arcana, quot apices.*

'Tis very remarkable, that the learned father *Simon*, tho' he writ a book on the various readings of the New Testament, with a purpose to refer both the reading and the meaning to the decision of the pontifical chair, yet sometimes makes concessions that frustrate his design, and break in pieces his hypothesis and whole scheme [4]. So great and prevalent is the power of truth!

[2] Hod. lib. iii. pars 2. p. 497, 513, 514. Vulgat. ed.—magis juxta Hebraicam veritatem, reliquique sit præferenda editionibus. Theol. Salmantienfes. Hod. p. 524.

[3] Hod. p. 526—533. Vide innumera in hanc sententiam, Hod. lib. iii. pars 2. c. 14, 15, 16.

[4] Vide Dr. Whitby Ex. Var. Lect. c. 3. p. 14, 15.

“What-

“ Whatsoever changes these books, written by  
 “ scribes, in the western churches, ignorant of  
 “ the *Greek* language, have undergone, and tho’  
 “ they do not retain the *very* words of the apo-  
 “ stles and evangelists, yet the most diligent rea-  
 “ der will find no difference in the sense. ”

“ Again, says the same great man, in our li-  
 “ braries there are great numbers of *Greek* ma-  
 “ nuscripts, written by *Grecians*, and were com-  
 “ monly used by them: These books differ in-  
 “ deed one from another in matters of small  
 “ moment, but wonderfully agree in this, that  
 “ they are far different from the books which  
 “ the *Latins* copy’d; that is, the *Greek* copies  
 “ are far more accurate and correct than the  
 “ *Latin*. ”

The great *Bochart*, *Ludovicus de Dieu*, *Leus-  
 den*, *Sixtinus Amama*, (by a great mistake call’d  
 in *Collier’s Dictionary* *Sixminus Amata*) &c. the  
 greatest linguists, critics, and divines in *Europe*,  
 are all unanimous in this opinion, and free con-  
 cession, that all the various readings in all the  
 books in the universe, do no real prejudice to,  
 nor in essential or material things touch or affect  
 the *sacred infallible original*.

’Twou’d be too great a trespass upon my good  
 reader’s patience, to transcribe ’em; I take the  
 liberty in the following paragraphs to shew where  
 very full and clear testimonies may be found.

As to the ample testimony of the wonderful  
*Bochart*, minister of *Caen* in *France*, see that ad-  
 mirable work of his, *Geographia Sacra*, pars 1.  
 lib. 2. c. 13. Or you have it in Bishop *Walton’s*  
*Considerator*



*Considerator consider'd*, p. 154. London, by Roycroft, 1659. Or his *Prolegom.* 6. p. 36. *ad Biblia Polyglotta*; where likewise you have the opinion of the excellent and universal scholar *Hugo Grotius*.

That of *Ludovicus de Dieu*, a man of great learning, especially in the oriental tongues, and a fair and skilful interpreter of Scripture, may be had in his own preface to his animadversions on the evangelists; or in the same little book, *Considerator consider'd*, p. 155. The same opinion is defended by the admirable *Leusden*, a famous professor of philosophy and the sacred languages in the university of *Utrecht*, in his *Philologus Græcus*; or in *Confirmatio Canonum Criticorum*, in *Prolegom.* to *Wetstenius's* beautiful edition of the New Testament, p. 50.

*Sixtinus Amama*, professor of Hebrew learning at *Franequer*, in his noble book *Antibarbarus Biblicus*, attacks the errors and corruptions of the vulgate version, when it goes off from, or contradicts the sacred original; and defends the purity and integrity of the present Hebrew text, notwithstanding the difference of transcribers, and editions, with reasons that, I humbly think, are clear and resistless; and certainly they may, with parity of reason, be apply'd to the various readings in the holy writings of our blessed Lord's evangelists and apostles. Those who have not his excellent book, may see the passages to this purpose in *Considerator consider'd*, p. 153, 154. or in the venerable prelate's *Prolegom.* 6. *de Var. in Scripturâ Lectionibus ad Polyglot. Bib.* p. 36. [5].

[5] Vide D. Hody de Text. Orig. lib. 3. p. 560, 561, 562.

*Ludovicus*

Ludovicus Capellus, Hebrew professor at *Saurmur*, has in his *Critica Sacra*, and other pieces, given the various readings of the *Hebrew* divine books, and the differences betwixt the ancient and present text, with a liberty offensive to many good and learned men, and in many things unwarrantable. So he is very extravagant in his commendation of the *Greek* version of the *Hebrew* Bible; says, we owe almost all knowledge of divinity to it; and that without that translation, at best, we should have had a very small, obscure, and uncertain knowledge of *Hebrew*; that sacred and inspired book wou'd have been almost of no use.

But this learned man, tho' sometimes too bold in his assertions and criticisms, ingeniously acknowledges, that the numerous various readings in the Old and New Testament don't at all affect the substance, essentials, and blessed design of those inestimable treasures of wisdom, and genuine eloquence.

*Afferit textum Hebraicum Vet. Test. & Græcum Novi, non fuisse datâ operâ à Judæis & hæreticis corruptum atque depravatum; sed in integritate & puritate suâ conservatum. Cui non ob stare variam lectionem, quæ sensum non mutat; aut, si mutat, perinde est utrum sequaris. Fontem dici purum respectu & comparatè ad translationes; quarum vix ullam esse tam accuratam & exactam, ut nihil omnino emendandum aut emaculandum in eâ supersit. Atque ex ipso fonte (quem semper puriorem rivulis fluere) corrigendum, &c.*

He



He has a full and remarkable passage to the same purpose: *Duo sunt genera rerum in Scripturis, alia enim sunt ad salutem necessaria; sive quæ ad fidem & mores spectant, sive historiæ sint, quæ ad fidem & spem roborandum multum faciunt; ut historia de creatione, de providentiâ divinâ, de nativitate, vitâ, morte, resurrectione Christi, &c.*

*Quæ verò ejusmodi sunt, in omnibus clarè & evidenter traduntur, ita ut doctrina salutaris, à prophetis & apostolis tradita, in illis omnibus inveniat. Res enim tales non hic & illic sparsim per Scripturam traduntur: sed ut sanguis per venas & arterias per totum corpus ubique traducitur; sic illæ per totum Scripturæ corpus distribuuntur. Ita ut, licet in uno loco vel altero aliqua varietas oriri poterit, veritas tamen salutaris periclitari non possit, nisi universæ Scripturæ compages luxata & corrupta esset.*

*Alia verò sunt, in quibus error vel ignorantia sine salutis periculo oriri possit, ut multa in chronologicis, & in nominibus hominum, urbium, regionum, &c. circa quæ varietas codicum esse potest, manente Scripturæ auctoritate; & sine salutis dispendio vel periculo errare possumus: tum quod res ipsæ momentosæ non sint; tum quia ex ipsâ Scripturâ judicari poterit, quænam lectio sit verior [6].*

I have transcrib'd this long quotation, because it is very clear and full, and in every respect comes up to the point.

[6] Capell. Crit. Sacr. lib. 6. c. 5. cited by Bp. Walton. Prolegom. 6. p. 36. col. 1.

We have already quoted a passage out of the famous M. *Le Clerc*, to shew that he is of the same opinion; and shall now add two more, very full and satisfactory.

In the first place, after he has given us a short collection of some various lections out of the *Acts*; "These instances, saith he, sufficiently shew how often the scribes omitted some things, chang'd the order of the words, and confounded words synonymous, and of the same signification; which, for the most part, do not alter the sense, tho' sometimes they make a considerable alteration.

"In the mean time, we have reason to praise God, that he wou'd not suffer our faith to depend upon one or two places, or upon some few little particles, into which an alteration might creep, thro' the negligence or dishonesty of librarians or theologues: In things necessary there is a sufficient harmony and agreement of manuscripts, to remove from us all doubt and scruple."

The other part of his testimony is short and full. Take it in his own words: *Nulla est doctrinæ Christianæ pars, quæ variis illis lectionibus, vel minimum, aut olim, aut posterioribus seculis obscurata fuerit* [7].

I close this section with a very choice and full piece of reasoning upon this head, from a learned and judicious writer, who has done our common Christianity good service by his dis-

[7] *Le Clerc Ars Crit.* pars iii. p. 47, 48. Ep. de Ed. N. T. Millii. p. ult. ante Kusteri G. T.



course on miracles (where, by the bye, he utterly confutes a fallacious and trifling definition of a miracle, advanc'd by a celebrated metaphysician) and in his *Vindication of the Christian Religion*, and since that, of *Daniel's Prophecy*, against *Grounds and Reasons*, as some say, written by one man; but I rather think them to be the joint labours of an antichristian clan, in confederacy, and vain hostility against the *Lord Jehovah and his Christ*.

“ In all ancient books, says he, as they have  
 “ been often transcrib'd, there will be of neces-  
 “ sity various readings, which must happen to  
 “ the sacred writings as well as to any other, un-  
 “ less we can suppose God was oblig'd to guide  
 “ every transcriber's hand, or to take care that  
 “ no errors shou'd come out from the press.  
 “ The providence of God is abundantly vindi-  
 “ cated, by taking care that no such errors shall  
 “ happen, which might lead men into opinions  
 “ and practices contrary to the end and design  
 “ of the revelation given.

“ As for other things of lesser consequence,  
 “ where neither the interest of the divine go-  
 “ vernment, nor the happiness of men is con-  
 “ cern'd, to assert it necessary that God shou'd  
 “ interpose to prevent any differences or disputes  
 “ about them, is to affirm it necessary, that God  
 “ shou'd interpose in a very extraordinary man-  
 “ ner, tho' there be no extraordinary occasion to  
 “ require it. The great end of a revelation from  
 “ God can only be to acquaint mankind with  
 “ his

“ his will in reference to their duty, and to encourage them by *proper motives* to perform it; so that they may obtain the divine favour, and secure their own happiness.

“ Therefore all the objections form’d against the sacred books upon account of the differences that may be found in the several copies we have of them, will appear to be of no force to prove ’em not written by a divine authority and influence, till it can be prov’d, that the original design of them is hereby quite obscur’d; and that therefore they are insufficient to make men virtuous and happy.

“ And indeed, till this can be made out, the objection carries in it this manifest contradiction, That the Scriptures cannot be from God, because there is in them such a number of various readings, as render them *insufficient* to accomplish that great end, for which they are abundantly *sufficient* [8]. ”

Thus have we presented our reader with the opinion and judgment of great numbers of the most famous linguists, general scholars, sound critics and divines in all *Europe*, and the world, that the various readings in the sacred Scriptures do no ways prejudice or weaken, but rather give strength and advantage to the divine canon.

They were form’d by genius and education for a happy progress in these studies; had sagacity, industry, and judgment; were perpetually conversant in these studies, and others subservient to

[8] Mr. Sam. Chandler, in *Vindication of the Christian Religion*, p. 59, 60.



'em; and therefore were the fittest and most capable persons to judge of, and determine these points.

However, in the references we have made, and the excellent passages we have transcrib'd from 'em, we don't regard these great men as censurers, but as able advocates and defenders of this blessed cause: They do not only *assert*, but *prove*; and the friends and adorers of the inspir'd text don't insist upon their *authority*, and the *reputation* of their justly-celebrated names,—tho' that be very great, and of extraordinary weight with equitable and modest people,—so much by far, as upon the *strong reasons*, and *ressless arguments*, by which they support their assertions and sound opinions given in this cause.

*Sixthly*, A great majority of the best and most ancient manuscripts, and all the printed books publish'd by *Roman Catholics*, Christians of the church of *England*, *Lutherans*, *Calvinists*, and Christians of all denominations, (if they deserve that venerable name) universally agree in the main, in every essential, both mystical, moral, and historical: When they differ in any respect, they don't argue from various lections; but from the different interpretations of the sacred text; which all insist upon, as being satisfy'd, or pretending to be so at least, that the genuine uncontest'd original favours their party and opinion, if it be justly interpreted.

The *Greek* fathers, *St. Basil*, *Naxianzen*, *Athanasius*, *Cyrl*, and *St. Chrysostom* especially, that has commented almost upon the whole New Testament,

Testament, have in their writings given you very near the whole divine text: And how small and inconsiderable a difference is there between their readings and those of the manuscript and printed books?

From the accurate and beautiful books of cardinal *Ximenes*, *Erasmus*, the primitive editor of the New Testament from the press, and of *Robert Stephens*, who accurately follow'd them, to the latest edition of this *divine and inestimable book*, there is no difference or variation, that materially alters the sense, or tarnishes the beauty, or much weakens the energy of the language of those heavenly writers.

Nor is there any momentous alteration or disagreement amongst 'em of so much consequence as to give a rational man any umbrage of suspicion, that *God* has neglected his own *revelation*, or his holy *catholic church* been wanting in their care of preserving pure and inviolate that most *sacred and precious depositum*.

That we may draw to a conclusion: Supposing the writings of the evangelists and apostles to be written by the direction and inspiration of *God*, which must be allow'd before there is any room for any objection against the canon of the New Testament on the account of various readings; 'tis highly consonant to sound sense, and the notions that rational creatures must have of the supreme and all-perfect Being, firmly to believe that the same goodness and providence of *God*, which took care for the *writing*, wou'd



likewise take care for *preserving these inestimable books*, so free at least from corruption, that they might be sufficient for those most wise and gracious *ends*, for which they were *written* and *revealed* to mankind.

And that is, clearly and fully to instruct us in all points of christian faith and practice; thoroughly to furnish *us to all good works*; to qualify us for the immortal *inheritance of the saints in light*, and make us *wise to salvation* [9].

When any rational considerate man sees several thousand various readings in a book said to be inspir'd from heaven, and prov'd to be so by miracles, and all the inward and external marks of credibility, and yet fully perceives, and has the suffrages of the greatest judges, that none of those alterations or various readings make any difference in any material article of doctrine, or historical relation; must he not reflect, that a watchful Providence has guarded a book, so *wonderfully* preserv'd, so *triumphantly* prevalent; tho' it was fiercely oppos'd by all the powers on earth, and in hell? tho' it was always attack'd by the *malice* of enemies; and too often expos'd by the *folly* and *bigotry* of weak, tho' sincere, friends? tho' it was hated and ridiculed by all lewd persons, free-thinkers, and loose livers; all the noisy shallow deists, haughty innovators, and stubborn heretics in the world?

I am afraid the good reader will think that I have dwelt too long upon this subject: And I

[9] Vide Ep. Blackhall's Works, vol. 2, p. 275, 276.

cannot

cannot well defend myself against the charge; only beg leave to offer the following apology and reason, and humbly submit all to his judgment.

My design was to give a pretty full account of the various lections in the New Testament; to collect and place 'em in one regular view, which lay scatter'd in numerous volumes. This may be reckon'd a dry and unpleasant study. I have endeavour'd to diversify it, and treat my subject in as agreeable a manner as I cou'd, and the thing itself wou'd bear.

But, however, the knowledge of the various readings in the sacred author, is absolutely necessary, and highly useful; and upon experience, and competent trial, will not be found intirely unpleasant to sound scholars and divines.

This study of various lections is of very great advantage; as it engages the student and divine to search deeply into the *records* of our *salvation*, and the *words of eternal life*; as it gives us an intimate acquaintance with the language, phraseology, and sense of holy writ; as it helps the memory, and strengthens the judgment; as it makes those who are wisely employ'd in such good studies ready textuaries, and powerful in Scripture; and as it enables them to give an account of the hope that is in them; to confute the cavils of fanatical anti-scripturists; of some injudicious and fiery *Romanists*; and of all the shallow atheistical disputers of this world.



Lastly, 'tis necessary, useful, and must be entertaining and agreeable to every sound Christian scholar, that has a due veneration for the sacred oracles of infallible truth, to be well acquainted with the various readings; because that doctrine, judiciously stated and explained, makes up and forms one very good and strong argument for the TRUTH and DIVINITY of the CHRISTIAN RELIGION.

*THE END.*



IN



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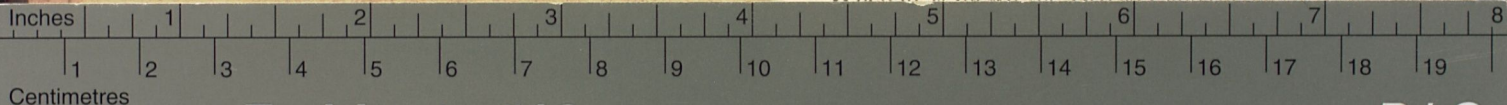
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